

UNIVERSITY OF LONDON  
SCHOOL OF ORIENTAL AND AFRICAN STUDIES

AL-KHALIL IBN AHMAD  
and  
THE EVOLUTION OF ARABIC LEXICOGRAPHY

A thesis submitted for the degree of Ph.D.

(Vol. I)

A. DARWISH

March 1955

ProQuest Number: 10731175

All rights reserved

INFORMATION TO ALL USERS

The quality of this reproduction is dependent upon the quality of the copy submitted.

In the unlikely event that the author did not send a complete manuscript and there are missing pages, these will be noted. Also, if material had to be removed, a note will indicate the deletion.



ProQuest 10731175

Published by ProQuest LLC (2017). Copyright of the Dissertation is held by the Author.

All rights reserved.

This work is protected against unauthorized copying under Title 17, United States Code  
Microform Edition © ProQuest LLC.

ProQuest LLC.  
789 East Eisenhower Parkway  
P.O. Box 1346  
Ann Arbor, MI 48106 – 1346

ABSTRACT

AL-KHALIL IBN AHMAD

AND THE EVOLUTION OF ARABIC LEXICOGRAPHY

(A thesis submitted for the degree of Ph.D.)

This work consists of two volumes. The first deals with the development of Arabic lexicography. The second consists of extracts from the text of the earliest Arabic dictionary, i.e., al-'Ain by al-Khalil.

VOLUME I

PART I deals with the first stage in the development of Arabic lexicography, in which dictionaries were arranged in the "Anagrammatical" order. This order was founded by al-Khalil. The first chapter gives a biographical sketch of al-Khalil and discusses the plan of his dictionary. The second deals with lexicographers following al-Khalil's model in the East, and the third with those in the West.

PART II deals with the second stage in Arabic lexicography, which is that of the "Qāfiyah" order. These three chapters deal with the following topics: (1) Early Works, (2) Late Works, (3) Shidyāq's rebellion against that order.

PART III deals with the third stage, in which dictionaries are arranged according to a "strict alphabetical" order. Its four chapters deal with the following headings respectively: (1) The vocabulary of the Quran and Hadith, (2) Early Works, (3) Late Works, (4) The attempt to compile a major Arabic lexicon.

PART IV deals with the text of al-'Ain. It has three chapters which deal with the following topics: (1) The controversy over the authorship of al-'Ain, (2) The question of the real author of that work, (3) Karmali and al-'Ain, and (4) The process of editing al-'Ain.

## VOLUME II

This volume comprises some sections chosen from al-'Ain to serve as a specimen of the text. As every letter of the alphabet is dealt with by al-Khalil under seven heads, we have selected sections from different parts of the book, each representing one such head. The sections selected are representative of the beginning, the middle and the end of the book to emphasise the structural unity of the text. These heads are: (1) Reduplicated biliteral words, (2) Triliteral words with three radical consonants, (3) Triliteral words with one weak letter, (4) Triliteral



words with only one strong consonant, (5) Quadriliteral words, (6) Quintiliteral words, and (7) Words containing no consonants as radicals, but only weak letters.

There is no comprehensive account of the development of Arabic lexicography from its beginning to the present day, and it is hoped that this thesis will make a contribution to our knowledge of this important field of Arabic literature.

ACKNOWLEDGEMENTS

My thanks are due to Professor A. Guillaume for his guidance as Supervisor of this thesis.

Thanks are also due to Dr. J. Kraemer of the University of Tübingen for his kindness in sending me a microfilm of the manuscript of al-'Ain from Germany. and to the Cultural Attaché of the Embassy of Iraq in London for helping me to obtain a microfilm of the manuscript of al-'Ain in Baghdad.

I would like to take this opportunity to extend my thanks to the Library Staff of the School of Oriental and African Studies, through whom I obtained the microfilm copy of the manuscripts abroad.

12

C O N T E N T S

## INTRODUCTION

1

## PART I

## FIRST STAGE - ANAGRAMMATICAL ORDER

CHAPTER I. Al-Khalil and the Model of his Dictionary.....	12
II. Lexicographers following Al-Khalil's Model in the East.....	31
III. Lexicographers following Al-Khalil's Model in the West.....	48

## PART II

## SECOND STAGE - QAFIYAH ORDER

IV. The Early Works.....	73
V. The Late Works.....	88
VI. Shidyaq's Criticism of the Qafiyah Order.....	104

## PART III

## THIRD STAGE - STRICT ALPHABETICAL ORDER

VII. The Vocabulary of the Quran and Hadith.....	115
VIII. The Early Works.....	128
IX. Recent Lebanese Contribution to Lexicography.....	151
X. Twentieth Century Lexicography.....	170

## PART IV

## THE TEXT OF AL-'AIN

XI. The Controversy over the Authorship of Al-'Ain....	184
XII. The Real Author of Al-'Ain.....	208
XIII. Karmali and Al-'Ain.....	225
XIV. The Editing of Al-'Ain.....	236

## CONCLUSION

249

## INTRODUCTION

At the close of the second century of Hijrah the main foundations of Islamic learning had been laid. A few leading scholars had taken the initiative in establishing different branches in Islamism, religion and literature. In the field of Sirah, there was ibn Ishāq whose work was revised by ibn Hishām. In Ḥadīth, al-Bukhārī led the way in collecting his Ṣaḥīḥ. Similarly, in the philological field, we had Sībawaih, who, inspired by his tutor al-Khalil<sup>(1)</sup>, compiled the first complete grammatical work, al-Kitāb. Meanwhile his master, al-Khalil, undertook the task of establishing the science of Metre, العروض, and of devising a system by which all the Arabic vocabulary could be encompassed in a single book.

It is intended here to discuss the method by which al-Khalil was able to set up his system for the purpose of what was known later as a form of dictionary.

The contemporaries of al-Khalil had written some lexicographical works in the form of monographs, each dealing with words relating to one subject, e.g. the Palm Tree, Rain and Horses. In such works, the authors collected

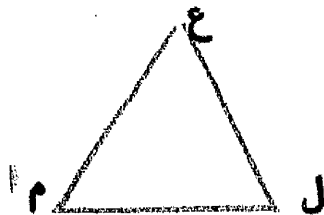
<sup>(1)</sup> Since this name is so often repeated the diacritical marks will be left out.

some obscure words, **الغريب**, and gave explanations of them. They were concerned only with that class of vocabulary because in their opinion it is only that type of words which needs comments and explanations. On the other hand, they assumed that the class of words which were commonly used did not require definition, since the average reader could not find difficulties in grasping the idea of a phrase consisting of such words. Some of these authors have devoted some books to the rare words, but in all of them the number of words recorded in them were arranged at random. The reader may have to read the whole book in order to find the word he seeks. It was not until the nineteenth century that indices and glossaries were added to those works, when certain Orientalists undertook the task of editing a number of such books. If the whole Arabic vocabulary were to be compiled in this manner, i.e., in works dealing with special subjects, a great number of books would be needed; and yet the whole field would not be covered and there would also be many repetitions. It was left to al-Khalil to solve the problem twelve hundred years ago.

We should appreciate a systematic dictionary more, if we bear in mind that in those days no European language

possessed a dictionary. It is a fact that long before Islam the Chinese dictionary was in existence, but there is no evidence that al-Khalil had any knowledge of the Chinese tongue. As a grammarian and phonetician, al-Khalil established some rules concerning the combination of Arabic sounds. One of these rules is: "When three letters of the alphabet are articulated from one place, they do not combine together as radicals in one word, e.g. م ف ب as labials can never be found together in an Arabic word.

The same applies with ن ز ط ث as dentals and with ح خ ع as gutturals. If we take three letters of different places, such as, ب , ر and ط , we should have words like : طرب طبر، بطر بوط، ربط رطب. That is to say, six words, every pair of which has the same initial letter; and in all, out of three consonants we could have six forms. Ibn Duraid has illustrated this by a drawing of a triangle. like this:



In the above triangle, if you begin with ع and go round to ل to end with م, you would have علم ,

while going from ع via م to ل you have عِل and so on, till you have the theoretical six forms. Of these combinations, if the combination is not used in Arabic, it is termed "muhmal" by al-Khalil. Al-Khalil found it easy to state some circles as "muhmal" by his phonetic rules. Therefore, he did not find it convenient to adopt the ordinary alphabetical order. To serve his purpose he applied the phonetic order to his lexicographical theory. In order to do so, he divided the Arabic consonants according to their places of articulation into groups beginning with gutturals and ending with labials. This arrangement happens by accident to resemble in general the order of the Sanskrit alphabet. Jurjī Zaidān suggested that Khalil took his order from that language. But if we take into consideration the fact that al-Khalil was an authority on all branches of philology, phonetics, grammar and lexicography, and that there is no evidence that he knew Sanskrit, we should not take the resemblance as a sign of borrowing. Besides, the order of Sanskrit does not correspond with the phonetic order of Arabic.

Though all later scholars admit that such a scheme is a thing for which al-Khalil should be honoured, there has

been a long argument about the actual book in which the plan was put into operation, namely the very first Arabic lexicon, al-'Ain.

Some of the early scholars were jealous and disputed the theory that al-Khalil wrote the whole book. The medieval scholars represented by Suyūṭī tried to harmonise the different opinions, relying mostly on external evidence, i.e., the chain of transmission. They regarded the statements given by their predecessors as correct and what appears as a conflict should be interpreted in such a way as to harmonise the divergences. If these scholars could be excused for not departing from the conception of learning at their own time, there is no excuse for some scholars in the twentieth century adopting the same attitude.

The disappearance of the manuscript for some time is partly responsible for this. The last news of the book al-'Ain was reported by Suyūṭī when he said, "Reviewing the book I could not find serious mistakes". Ibn Manẓūr (d. 710) in his Lisān al-'Arab does not mention al-'Ain among his sources, nor does Fairuzabādī (d. 750 A.H.) in his Qāmūs, nor does Zabīdī (d. 1270 A.H.) in his Tāj. This was notices in spite of the fact that they all have referred to



al-'Ain. The explanation of this is that they all quoted al-'Ain through the medium of other lexicons. Even in the recent work of al-Muḥīṭ, by Bustānī the same thing can be found. The compilers of major Arabic lexicons have so far kept to the traditional concepts. That is to say they have quoted one another in giving their definitions and information. The names of the same authorities can be found again and again in most of these lexicons, and all of them depended directly or indirectly upon al-'Ain with regard to their information. But with regard to the arrangements of the words, they have followed in the footsteps of al-Khalil for some centuries. Later on they departed in their arrangements from the order of al-'Ain, which is phonetic, to the Qāfiyah and later to the strict alphabetical order. It did not happen as would expect with sharp divisions between these three stages, but they merged into one another.

When the manuscript of al-'Ain was discovered later, a small portion of it was printed in Baghdad in 1914 A.D. The outbreak of the First World War stopped the work completely and Karmalī, the editor, was detained and his library looted. The unfortunate manuscripts and the printed part did not have the chance to come to light. The

Encyclopaedia of Islam and Brookelmann's G.A.I., which are considered the most reliable references to Arabic work, both printed and manuscripts, have failed to mention a manuscript of al-'Ain. Anyone reading the article on al-Khalil in both references would get the impression that the manuscript is considered as lost.

The tracing of Arabic lexicography to its origin would not be complete without reference to the earliest Arabic dictionary. The controversy over the authorship of al-'Ain cannot be settled in the traditional way which puts much stress on the chain of transmission, and considers some statements made by some distinguished scholars as unquestionable. Nor can it be solved by the fantastic theory that al-Khalil, as Head of the School of Baṣra, is too eminent to make mistakes; and it was deduced from this that some errors in al-'Ain suggest that the book is not "appropriate" to be attributed to al-Khalil. It was our task to endeavour to seek both the printed part and the manuscript itself.

Of the former, Krenkow reported that he had seen the boys in Baghdad selling dates wrapped in the leaves of the book. But after long research I was able to obtain a

microfilm of the only surviving copy in Cairo. With regard to the manuscript, the task was, at first, hopeless. The Catalogue of Berlin Arabic manuscripts (1894) described three fragments of manuscripts which bear neither the author's name nor the title. When microfilms of these fragments were examined they proved to be of another dictionary made on the model of al-'Ain and not al-'Ain itself. The search went on by correspondence with the libraries thought to contain Arabic manuscripts. The Arab League librarian at Cairo, in a letter to me, said that al-'Ain is one of the first valuable manuscripts on the list of works to be collected at the expense of the library from all over the world, but so far, he declared, "we could not find it anywhere".

Iraq, where al-Khalil had lived, was searched in the first place, but unfortunately no catalogue of the manuscripts there had been printed. It was only by personal contact between the Middle East Department of the School of Oriental and African Studies and the Iraqi Embassy in London that a clue was found. The Charge d'Affaires had written to the Iraq Museum to see if such a copy was in

existence. The good news arrived when a letter came from Baghdad that the complete work is there and they kindly offered to co-operate fully. Hence, a microfilm of the manuscript arrived in London. Later on, during the Twenty-third International Congress of Orientalists, Dr. J. Kreamer of the Department of Arabic at the University of Tübingen, Germany, kindly informed me of a manuscript of al-'Ain at the library of the University there. Another microfilm of the whole book arrived in London. I think the absence of a printed catalogue for Baghdad and of a recent edition in Germany was responsible for the failure by Brocklemann and the Encyclopaedia of Islam to trace the manuscript of al-'Ain.

Now as the manuscript is available, it is hoped to obtain first hand information and to rely on internal evidence for our investigation. The scope of this study is to examine the principles by which al-Khalil was able to devise the first Arabic dictionary, al-'Ain and to review Arabic dictionaries to see how far they followed or departed from al-'Ain. Such a review would also enable us to discuss the controversy over the authorship of the work.

The manuscript consists of about 840 pages quarto. Every page contains twenty-five lines and each line about fifteen words. Karmalī has estimated that the book would take about 2,500 printed pages. The printed part which consists of one hundred and forty-four pages comprises fifty-six pages in the Baghdad manuscript and fifty-eight in that of Germany. As the printed part was not well edited, without notes or indices, the whole book should be accurately edited with indices especially for the glossary. Since the order of the words is a phonetic one such an index containing the words defined in the text in a strict alphabetical order is essential, on the lines of that of Krenkow for the Jamharah of Ibn Duraid.

Owing to the vast size of the work which would take several years to complete, it is beyond the scope of our study here to edit the book. But we may suggest a method by which the manuscript should be edited and to take some parts of the book to serve as a model for the task of editing.

These parts are chosen from the beginning, the

middle and the end to represent different divisions  
and headings of the book.

---

P A R T   I

FIRST STAGE IN ARABIC LEXICOGRAPHY

THE ANAGRAMMATICAL ORDER

## CHAPTER I

AL-KHALIL AND THE MODEL OF HIS DICTIONARYA. AL-KHALIL

At the great cultural centre, in the town of Oman in Iraq, in the year 100 A.H. (718-9 A.D.) was born the eminent Arabic scholar, al-Khalil b. Ahmad al-Basri.

Unlike many Islamic scholars, he was of pure Arabic origin, namely of the clan of Farhud, a branch of the tribe 'Azd, الأزد.

His surname was Farhūdī or Farāhīdī.<sup>1</sup>

Al-Khalil was not a man of wealth. He could have been, if he had wished; but he was content with his modest living, partly because he disliked luxuries and partly because he did not have the time to occupy himself with money matters, even though he had the opportunity to teach.<sup>2</sup> He devoted his time to scientific studies and

---

1. Farāhīdī, فراھیدی, is the plural of Farhūd, فرھودی. There is a long argument about which form is "grammatically correct". We may say that proper names do not always keep to the rules of grammar. However, al-Khalil is usually referred to as Farāhīdī, which is not so grammatical.

2. As when he was asked to teach an Amīr.



investigations in the field of Islamic subjects.<sup>1</sup> He is said to have been an ascetic. He was of a grave and sagacious disposition.

His reputation as a great scholar was so widespread that the governor of Persia, Sulaimān b. 'Abdu<sup>al</sup>-Malik, sent a message to him asking him to come to Persia to teach his son. Al-Khalil did not accept the offer, for he needed, as he declared in a few lines of poetry, no one's money, not even if it came from an 'Amīr.

About his abilities, he was a man of sharp wit, always on the alert for new ideas.

He was a great authority on Islamic subjects in general, but particularly in the fields of grammar, prosody and philology.

He and his pupil, Sībawaih, were the most<sup>2</sup> eminent leaders of the Basra School of Grammar.

Sībawaih, with his master's<sup>3</sup> inspiration, compiled the famous book on grammar, al-Kitāb, in which he quoted al-Khalil as an authority on the subject.

1. This term includes literature, grammar, philology, prosody, history, etc. *Der Stamme*, translating b. Khallikān, called it "Islamism".

2. Weil, the Preface of al-Insaf, p.69. "Sibawaih und Khalil sind die ersten wirklich bedeutenden Grammatiker, in des Wortes engern Sinne."

3. Edited in Paris and in Haiderabad.

It was al-Khalil who classified and explained the science of prosody.

It is related that when he was in Mecca, in the course of performing the "Ḥajj", he prayed to God to bestow on him some knowledge which no one had possessed before and which could be learned from no one but himself. After his return from pilgrimage, the science of prosody was revealed<sup>1</sup> to him,<sup>2</sup> *ألهم*.

It can be assumed that his knowledge of musical rhythm and his own observation had led him to abstract from his numerous selections of poetry some general rules which were the basis of prosody.

It is also related that the idea occurred to him as he was walking past a coppersmith's workshop and heard the regular beating of the hammer on the anvil. This shows us that he had a sensitive musical ear and was able to make a scientific analysis of syllable and rhythm in Arabic poetry. It must be stressed, however, that such science as he had invented had never been taught him by anyone, nor was it derived from any other previously existing

---

1. The word "revealed" should be construed in a wide sense.  
 2. Ibn Khallikān, ... vol. 4, p. 493-4.

model. He found out that scansion of Arabic verses was made up of sequences of syllables, short and long, in a special order. Thus he formulated the well-known system of five circles, which came to be used as the basis of the fifteen "seas" (measures).

He realised the difficulties of his new subject, Prosody. Wittily and gently, he rebuked those who at first did not understand his new idea.

It is related that his son went into the father's room one day and finding the father scanning a piece of verse by the rules of prosody, the son ran out and said that his father had lost his wits. Some went in and told al-Khalil what they had heard, whereupon he addressed his son with these words:-

"Had you known what I was saying, you would have excused me; and had you known what you said, I should have blamed you.

"But you did not understand me, so you blamed me; and I knew that you were a fool, so I pardoned you."<sup>2</sup>

---

1. *Prosody in Arabic*, p. 100.   
 2. Ibn Khallikān, vol.1, p.496. (The English version of the lines is by the editor, de Slane). Also al-Anbārī, *Nuzhat al-Alibba*, p.56.

Another time, someone came to learn prosody and he could not grasp the idea of scanning. Al-Khalil asked him once to scan this line:-

"If you cannot accomplish a thing, leave it and pass on to another which you can accomplish."<sup>1</sup>

The man took the hint and left al-Khalil's circle (class).

In the sphere of poetry, he is reported to have composed, now and then, a few lines on special occasions; for instance his lines to his son. Most of his verses were on wisdom and asceticism.

In his old age, he was sometimes so deeply lost in thought that he had become absent-minded, and that was indirectly the cause of his death. Entering the mosque, one day, he was thinking of a new method of calculation, so simple, that any servant-girl who knew it could go to a shop without incurring the least risk of being cheated. While walking inside the mosque he was so preoccupied with his speculation that he struck against a pillar and died.<sup>2</sup> His age at death was 70. (174 A.H., 791 A.D.). According

---

1. Ibn Khallikān, vol.1, p.467.

2. *Wuḥayyāt*, Ibn Khallikān suggests his age as 74.

to some other sources, he was scanning some verses when  
the accident occurred.<sup>1</sup>

Whatever the truth be it cannot be denied that he lost his life through preoccupation with scientific investigations.

-----

His work covered a wide area in the field of Arabic. Although he was not reported to have left any work on Traditions, he was an authority on Hadith,<sup>2</sup> Ibn al-Anbari states that the four eminent pupils of al-Khalil were: Sībawaih on grammar, al-Naḍrab Shumail on philology, Mu'arrag al-Sadūsī on poetry and 'Alī al-Jahdamī on Ḥadīth.

We may count among his works the following books:

1. Al-'Ain, العين , the first Arabic dictionary.
2. Al-Naqt, النقط , dots and signs on vowels.
3. Al-Nagham, النغم , on musical rhythm.

---

1. Ibn Khallikān, vol.1, p.497.  
2. *Nuzhat*, p. 73.

4. Al-'Arud, العروض , on Prosody.
5. Al-Shawahid, الشواهد , Poetical citations.
6. Al-Iqa', الإيقاع , Rhythm.
7. Al-Jumal, الجمال , Sentences.<sup>1</sup>

Al-Khalil was highly praised by eminent scholars who found in him a great master of Arabic studies:

1) Ibn al-Muqaffa , ابن المقفع , after long discussions with him, said, "I have met a man whose wit is greater than his learning."<sup>2</sup>

2) Khalaf b. al-Muthanna said, "Basra had possessed at one time the finest ten persons representing different aspects of Art: first, al-Khalil b. Ahmad, second, Sunni Bashshar b. Burd, the poet ....."<sup>3</sup>

3) Al-Nadr b. Shumail, "There was no one who knew al-Hadith, philology and poetry better than al-Khalil".

4) Hamzah b. Hasan al Isbahani said, "It must be observed that Islam never produced a more active spirit than that of al-Khalil."<sup>4</sup>

---

1. Encyclopaedia of Islam, v.2, part 2. p.888.  
 2. Wafayāt, v.I. p.495.  
 3. Ibn Taghrībirdī al-Nujun al-Zāhirah, v.2. p.29.  
 4. Wafayāt, vol.I. p.494.

## B. AL-KHALIL'S MODEL IN THE AL-'AIN

The book is planned according to four principles:-

1) Words are arranged according to their radical letters, disregarding additional letters. Thus all the words derived from the root, غ ف ر , e.g. غفور , مغفرة , استغفر , غفران , غفور and so on are put together.

2) The roots that have a weak letter (أحرف العلة) are treated separately, e.g. وعى , وعد , علا .

3) words are classed according to the number of the radicals, i.e. biliterals, trilaterals, quadrilaterals and ~~quint~~<sup>e</sup>literals.

4) The order of the roots in a word does not count. Thus, all the words that have the same roots in any order are put together under one paragraph, e.g. under the roots, ع د ب , we have بدع , دعب , دبج , عبد , and بعد . The same with ح د . The order of the alphabet is a phonetic one.

These four principles which characterise al-Khalil's model have been preserved by some later scholars, such as, b. Duraid in al-Jamharah, al-Qālī in al-Bāṭi, al-Zubaidī in the abridgement of al-'Ain, Azharī in Tahdhīb and b. Sīdah

in al-Muhkam.

Some of the authors' dictionaries have survived and in comparing them with one another we shall see how much they have kept to or differ from al-Khalil's model. Now we will review each principle separately.

1) The majority of Arabic words have three consonants as radicals. These three consonants, accompanied by some vowels, can form certain patterns,<sup>1</sup> On the models <sup>1</sup>فعل، فاعل، مفعول، etc. <sup>2</sup>صيغة. we can have <sup>2</sup>ا نكتب، مكتوب، كاتب، كتب Letters equivalent to ف، ع and ل i.e. فعل in a word are radicals, others are additional.

Thus when we have a word requiring definition by means of a dictionary, either on al-Khalil's model or the ordinary dictionaries, we have to take into consideration its pattern.

The principle of radicals inherent in al-Khalil's model has been preserved in every Arabic dictionary yet to be made.

2) Words with one or more weak letters. (العتل).

Some of the Arabic words have a weak letter or two in their roots. These weak letters are ا، ي، و. The

---

1. Encyclopaedia Britannica, vol. 2, p. 192.  
2. B. Duraïd, al-Jamharah, vol. 1, p. 11



long vowel **الفتحة المدودة**, and the hamza are treated as "alif" **ا**. Some lexicographers mix them together and put them under one paragraph. Some others distinguish between **ا، ي، و** on the one hand and **ء** on the other hand. Ibn Duraid in al-Jamharah treats the hamza in a separate chapter.

### 3) The number of radicals in Arabic words:-

#### (i) Biliteral words can be :-

(a) words with only two letters, they are always particles, e.g. **من ، لن ، هل ، قد**

(b) words with two radical letters of which one is repeated by means of gemination, e.g.

**دس ، سد - دق ، قد**

(c) words with two radicals both of which are repeated by means of reduplication. (b) and (c) are termed **المضاعف**, and as they have no weak letter, the full term in lexicography is

**التثنائي المضاعف الصحيح**

#### (ii) Triliteral words:

They are words having a combination of three

1. Al-Zubaidi counts the weak letters as **ا، ي، و**.

2. About the word **المد**.

radicals letters, all of which are non-weak letters. If one of the letters is geminated it is still triliteral, e.g. **حَرَمٌ** ، **قَطَعَ** and it is termed .

(iii) Quadriliteral words:

They are words that have four non-weak radical letters e.g. a noun, **جَعْفَرٌ** and a verb, **دَحَجَ**.

(iv) Quinqueliteral letters:

They are words that have five radical letters e.g. **سَفَرَجَلٌ**

The quadriliterals and quinqueliterals are not frequently used in Arabic. Because they are not so easily spoken as the triliterals, they have to have one or more "lingual letters" **حروف اللزاقة** i.e. **م ف ب ، ل ن ر** labials and liquids.

4) The order of al-Khalil's phonetic alphabet.

The letters are arranged not in the normal alphabetical order but according to their places of utterance. Thus the order starts with the letters which are called the guttural sounds <sup>1</sup>, and ends with the labial ones.

It is not intended here to discuss the phonetic observations of al-Khalil, but we are concerned to some extent with his phonetic alphabetical order upon which he has built up his plan in the book of al-'Ain.

The reason why he did not at all take the normal order of the alphabet was explained as follows: "He could not take the hamza to start with because it was considered from his point of view to be a weak letter. He turned to the second letter, i.e. ب , but he disliked the idea of putting it initially without any good reason. As a result, he left out that order altogether and adopted another order. He knew that he had dealt with the order of the phonetic alphabet in the field of grammar. The idea of such an order struck his mind and made him adopt it for his lexicographical purpose.

Al-Khalil, having adopted the phonetic order, could have chosen either end of the mouth as a starting point for his lexicographical alphabet, but we find that he began not with the labial sounds but with the guttural which are typical of the Semitic family of languages.

He has divided his alphabet into groups as follows:

- 
1. Lisān al-ʿArab. vol. 9, p. 349. ARAS sup. 1924, p. 258 Kremkow in the article has left out the letter ه . It must be a misprint. Al-Muzir, vol. 1, p. 45, Al-Bulghah, p. 160, RAAD vol. 16, p. 464.

ز س ص، ض ش ج، ك ق، خ غ ه ح (the deepest of them all) ع، then the weak letters at the end,<sup>1</sup> وا ي .

There must be some reason for his giving the letter ع precedence over the other letters of the guttural group.<sup>2</sup> The pair خ، غ are not so deep in the throat as ع . As to the hamzah, it cannot always stand as a radical letter in a word. The letter ه , on the other hand, is merely an aspirate. Therefore, neither ع nor ه can be regarded as strong consonants and cannot be given much prominence. Consequently the hamzah ا goes with the weak group of letters, and the letter 'ha' ه has to be shifted after the first pair, ع، ح . The letters ع، ح are formed in the same area but ع is clearer ا نصح من الحاء and that is why it has been put first.

Lane in his lexicon takes the view that the sound<sup>3</sup> if repeated is the bubbling of the camel which signifies something characteristic of Arabic. It can be added that the names of letters of the guttural group other than

- 
1. Could mean ا only or with ا either as a vowel or hamzah.
  2. They are ع، ح، ه، غ، خ.
  3. Lane, Arabic Lexicon, preface p. XII.

cannot express another meaning. They are merely symbols of sounds, whilst the sound of the letter ع expresses something very important i.e. "eye", which in Arabic literature means metaphorically, among other things, "the heart of the matter", and in the normal meaning means the most important part of the body.<sup>1</sup>

One of the main purposes of al-Khalil's model is to find out the impossible combinations of the Arabic letters so that it leads to the establishment of some rules by which we can recognise the foreign words. This can be seen either indirectly throughout the book in the expression "unused" غير مستعمل for a combination of such letters as ز ظ ث or directly by pointing out that letters so and so do not exist in one word.

#### 5) The order of the roots in Arabic words:

The chapters in the book of al-'Ain form the already mentioned classes. The chapter dealing with the letter ع for instance is divided into parts أبواب .

First the biliteral words commencing with the paragraph dealing with the letter ح i.e. the first letter

1. Al-Khalil, however, chose the name of the letter 'Ain as a title for his book, because it opens the first chapter.

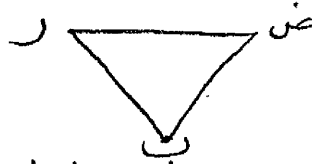
in the lexicographic alphabet, plus the second letter, namely ح . As it is impossible for such letters to combine in one word, the root is an unused one مهمل . The next paragraph is about ع + ق and so on, till the part ends with ع + م i.e., مع , عم . Words with a reduplicated form are treated at the same time. Thus in paragraph ع , د we find ددع , ددع . Second, the trilateral words with the initial for instance and any of the non-weak letters as medium and final in the phonetic order.

Let us take the combination of the letters ب ر خ . We find that they are put under the paragraph الحاء والراء والباء<sup>1</sup> . All the words derived from the root خبر are treated, next the words from the root خرب . Next the words from the roots ربح and رخب , بخر , برخ if such roots exist; if not, they are left out.

Therefore it is noticed that there are six possible roots which can be formed by combining any three radicals together .

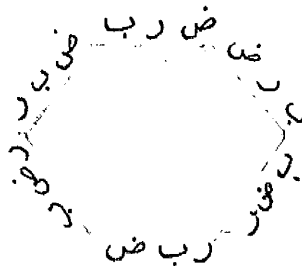
- 
1. At least most of the words used at the time of making a dictionary.
  2. Al-Jamharah, Preface, p. 19; Al-Muzhir, p. 71; RAAD 1941, pp. 466-7.

The idea is explained in the preface of al-Jamharah by b. Duraid and demonstrated in the Academy Arabe by Yusuf Ushsh by means of a diagram of a triangle, like this:



In the top right angle, there is the letter **ض**. If we go more to the *left*, then at the bottom we shall have the root **ضرب**, but if we *go from* **ض** to **ب** we shall have **بضر**. Thus we can have two different roots with initial **ض**, and can have two roots with initial **ر**, i.e. **رضب** and **ربض**, and two roots with initial **ب**, i.e. **برض** and **بضر**.

These are the theoretical roots formed out of the triangle. It may be demonstrated by means of a hexagonal figure more clearly. To put it simply, it is as follows:



1. Regardless of whether every root of the six is used or not.

The part **باب** of **الصحیح** **الثانی** ends with the letter **ا** as the last consonant of the phonetic alphabet.

Next follows the **باب** dealing with words having two consonants and one weak letter; at the end of the ends with words having one consonant and two weak letters e.g. **حوی ، حیا ، وفی ، ولی**.

Next comes the part dealing with the quadriliterals. It was tiring or rather difficult to arrange the words of this class in the same manner. It was sufficient to mention two radicals: the letter that heads the chapter, say **ع** and the second letter in descendant phonetic order, e.g., under **ع ق** comes the word **عقرب ، عبقر ، عرق** etc.

Lastly comes the class of the quinqueliterals<sup>1</sup> in the same manner as the quadriliterals.

This is how a chapter **باب** on a letter is classified in al-'Ain and in all the lexicons that follow al-Khalil's model. There exist, ofcourse, some minor differences which characterise each author and are subject

1. As it is difficult sometimes to decide which class a word should belong to, some lexicographers commit the error of putting it in the wrong class.

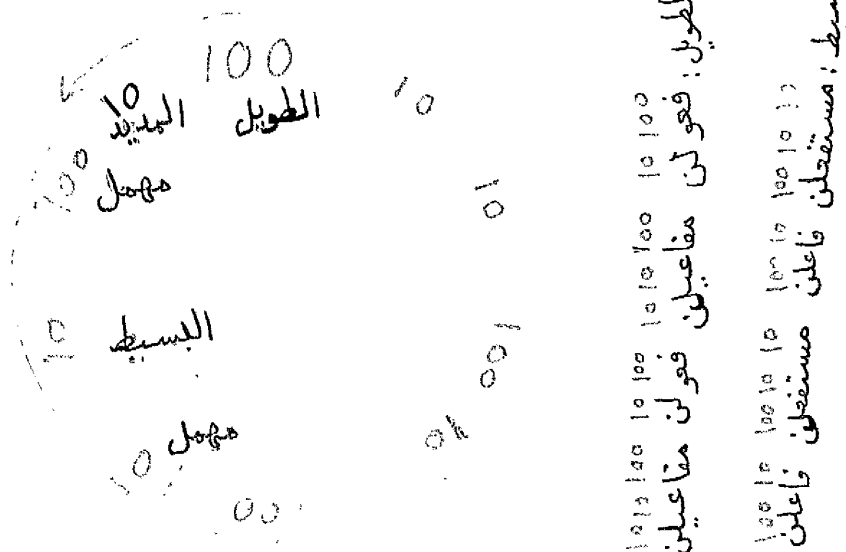


to much argument and cause anxiety among the Arabic scholars.<sup>1</sup>

The conception in al-'Ain of "Muhmal" and "Musta'amal" in the science of lexicography conforms with that of "Muhmal" and "Musta'mal" in the science of metre. The latter was established by al-Khalil by means of circles, each circle containing some used as well as some unused metres. The five circles out of which al-Khalil derived the fifteen metres of Arabic poetry are drawn in al-'Iqd al-Farīd.<sup>2</sup> We may give one here for illustration.

The small circle "o" indicates حركة .

The line "l" indicates سكون .



1. B. Duraid, for instance, separated the reduplicated forms such as حجبي which are separated from  
2. 'Iqd al-Farīd, vol. 3, p. 138.

Every number represents a syllable, each stroke a consonant and each small circle, a vowel. In scanning a metre, if we begin from the syllable No.1, we have the metre of

but if we begin from syllable No. 3 or 5, we have a metre in theory. In actual fact such a metre is "muhmal" and the Arabs did not use it. It is evident from this that there is a close relationship between the basis of al-'Ain and that of the Metres, which fact suggests that both inventions are the work of the same mind, i.e. al-Khalil's

## CHAPTER II

LEXICOGRAPHERS FOLLOWING AL-KHALIL'S MODEL IN THE EAST

Al-Khalil's idea of encompassing the whole of the Arabic language by an alphabetical arrangement aroused interest among later scholars who followed in the footsteps of al-Khalil both in the East and the West.<sup>1</sup>

Only some of these dictionaries have survived and come down to us. They are:-

- A. Al-Jamharah of b. Duraid (d. 321 A.H.) Ed. Krenkow in India, Haiderabad.
- B. Al-Bārī of al-Qālī (d. 356 A.H.) Only a portion of it edited in a Facsimile, Fulter B.M. 1933.
- C. Tahdhīb of Azharī (d. 370 A.H.) Edited V. Zettersteen. Only first part in <sup>Le</sup>Monde Oriental, 1920.
- D. Mukhtaṣar al-'Ain of Zubaidī in Andalusia (d. 370 A.H.) Manuscripts in Escorial . . .
- E. Muḥkam of b. Sīdah in Andalus (d. 450 A.H.) Portions in manuscript in B.M., Cairo and Istanbul.

Besides these dictionaries we are informed of some others which follow the model of al-'Ain, but unfor-

---

1. By West is meant Spain (Andalus)

tunately have been lost. Their names are only mentioned in other works. These dictionaries, as far as we know, are:-

- (a) Al-Madkhal (The Key) to al-'Ain, المدخل by al-Khalil's pupil, al-Nadr b. Shumail (d. 203 A.H.)
- (b) Al-'Takmilah (The Supplement) by al-Khazranjī, (d. 348 A.H.)
- (c) Al-Hawāṣil (The Gists) by Abu al-Azhar al-Bukhārī<sup>1</sup> (d. about 350 A.H.)
- (d) Al-Mū'ab, الموعب (The Comprehensive Book) by al-Tayānī (d. 433 A.H.)

It is intended here to review briefly the two dictionaries, Eastern, which follow al-Khalil's model, namely, al-Jamharah and Tahdhīb.

---

1. These two books were mentioned in the Tahdhīb of Azharī who considered them as not fully trusted authority. But Azharī has used them among his sources.

A. JAMHARAH BY IBN DURAID (d. 321 A.H.)

This is the second book to come down to us after the book of al-'Ain which b. Duraid used in his work.

Like al-Khalil, he was of South Arabian descent. His father was a well-to-do merchant settled in Basra. His son was given the best possible education of his time. Ibn Duraid was gifted in having a receptive and comprehensive memory<sup>1</sup>. "He tells us that he was set to the task of learning the Mu'allaqah of al-Hārith, **معلقة الحارث**, by heart while his tutor had a meal, but when examined had actually learnt the whole Diwan of the poet."<sup>2</sup> He made use of his knowledge of ancient Arabic poetry by analysing many words and dealing with them in two of his works.

(i) Kitāb al-Ishtiḳāq, The Book of Etymology, in which he investigates the etymology of numerous proper names of Arab tribes in order to establish their relation-ship<sup>3</sup> to other words coming from the same root.

—1. Bughyah of Suyūṭī, p. 31. **ان واسع الحفظ جداً ، تقرأ عليه دواوين العرب في حفظها**

1. 2. JRAS, supp. 1924. pp. 261-262. **العرب في حفظها**

2. JRAS, supp. 1924. pp. 261-262. **العرب في حفظها**

3. Kitāb al-Ishtiḳāq, p. 148.

**الحُتات بن يزيد : حُتات فُعال من قولهم " حُتت الورق عن الشجر إذا نفضته " ، ويقال " فرس حُتيت " أي سريع .**

(ii) Kitāb al-Malāhin (The Book of Perjury). The idea <sup>is</sup> when one takes an oath on the truth of a thing which one knows to be false, one can devise a method to clear oneself from perjury by thinking of the same and in a different sense.

This tremendous knowledge of etymology made him endeavour sometimes to interpret the meaning of a word in an indirect way, which made others <sup>1</sup> accuse him of inventing new words.

This is the main reason why Azharī, as we shall see, accuses him of inventing new forms of words, <sup>2</sup> افتعال العربية, and tries to represent his character as altogether untrustworthy. This charge levelled against b. Duraid is based on a report by his rival Niftāwāiah, to which Azharī adds, "I found him (b. Duraid) drunk, he did <sup>3</sup> not leave off that habit (of drinking) even in old age."

Ibn Duraid lived a life of luxury, enjoying every minute of it, which was regarded as incompatible with the <sup>4</sup> dignity of a scholar at his time.

1. Bughyah, p. 31.

2. Perhaps he refers to Kitāb al-Ishtiqāq.

3. Bughyah, p. 31, and Tahdhīb of Azharī, preface.

4. Bughyah, p. 31.

Here we are only concerned with his dictionary, al-Jamharah, which is said to have been written after the model of al-'Ain, although it does not conform to one of the principles of al-Khalil, i.e., the phonetic arrangement, instead of which he chooses a strict alphabetical order. Otherwise he follows the plan of al-'Ain in general, for instance with the trilateral words, by dividing the word into three roots and re-arranging them in all the six possible combinations. To illustrate this we may give this example: the roots

ع ق د ، ق د ع ، د ق ع

come under one heading both in al-Jamharah and in al-'Ain, but in the latter they come under the letter <sup>1</sup>ع, the first letter in the phonetic alphabet, while in the former they come under the letter

د, namely the paragraph on د ع ق because د precedes ع which precedes ق in the strict order.

In the headings of al-Jamharah, we find many more details than in al-'Ain. He separates a number of rare words from the others and puts them at the end of his book not with regard to their forms or to any grammatical rule,

---

1. That means that they occur under one rubric.

but merely because they were rarely used in his opinion.

Thus he classes them under the chapter 'al-Nawādir'. Most of these words were mentioned in the previous alphabetical chapters, for example the verb **رشن** occurs twice, once in the chapter al-Nawādir, vol. 3, p. 471, in these terms:-

ويقال للكلب إذا أدخل رأسه في الإناء، رشن يرشن

and another time under the root **رشن** (vol. II, p. 349)

ويقال : رشن الكلب في الإناء إذا أدخل رأسه فيه .

Furthermore, he gives many chapters at the end of his book for the sake of details.

That makes him repeat what he says in another place, i.e., he gives definitions of words which are arranged in alphabetical order, then again deals with them in the numerous chapters and sub-chapters towards the end of his work.

These chapters deal with many things such as forms of words **الصيغة**, e.g. words in the form **فعل** etc. In the chapter on the form **فَعَلَة**<sup>1</sup>, he gives the word **لُعْبَة** while he has already given the definition in the rubric **لعب**<sup>2</sup> under the root **لعب**.

1. Jamharah, vol. III, p. 424.

2. Jamharah, vol. I, p. 316.



Again he deals with words expressing similar meanings, such as descriptions of arrows, shoes, trees and women. This type of classification is not the task of a lexicographer but of a grammarian.

He agrees in classification with al-Khalil in the chapter on the perfect triliteral roots<sup>1</sup> i.e. words having three radicals with the lack of gemination, reduplication or with a weak letter or hamzah.

If the word is not triliteral, it goes to another chapter. That is to say that if it has four or five radicals and in this he agrees with the order of al-'Ain.

But the most notable thing is the place of the biliterals and the words having semi-vowel letters or hamzah. He separates the biliteral geminates such as دق from the ungeminate like هل and both from the reduplicates like دقق . دقق . دقق .

It was expected that he would do so since his dictionary was arranged according to an anagrammatical arrangement ("juggling") of the letters in a given root in order to form its six possible combinations.

))

---

1. الثلاثي الصحيح, the word الثلاثي excludes biliterals and words having more than three radicals. The word الصحيح excludes the weak letters حروف العلة and hamzah.

With regard to the weak letters, he neither separated them completely in special chapters, nor left them to be treated with strong letters. Instead he separates a special class or classes of that type, i.e. the words with a weak middle letter and the first and third letters are alike, e.g. دود ، باب .

The hamzah is a tiresome letter for him. He neither considers it a weak letter like all other books on al-Khalil's model<sup>1</sup> nor takes it as a full strong letter like the later lexicographers.<sup>2</sup>

In the very first chapter on the biliteral reduplicate الثنائي الصحيح he counts hamzah as a strong letter and gives these rubrics: ا ت ، ا ت ، ا ب and so on till the end of the alphabet, while in dealing with the other chapters he leaves the hamzah altogether to be separated in a special chapter "al-Mahmūz".

Under the letter ه he treats some words which do not have the ه as a radical but as a sign for feminine nouns تاو الثاني e.g. حبة ، عفة which are treated twice, once here and another time under the rubric,

1. Such as Tahdhīb of Azharī, Bārī' of Qālī and Mukhtaṣar of Zubaidī.

2. Such as Lisān al-ʿArab of b. Manẓūr and Qāmūs of Fairuzabādī.

. حَبَّ i.e. the root ح ب ح and the rubric عفف i.e. root ع ف ف<sub>1</sub>  
 Krenkow defends him in these terms: "My opinion is that he intentionally classifies these words in their wrong places on account of the ignorance of the people for whom the book was intended as the words are also registered under the correct paragraph. Another speciality is the numeration of proper names and the continual striving to find the etymology of words and names dealt with....." But the ignorance of the people does not justify that especially when the task of an etymologist is to find out the roots as he does in his book Ishtiqaq.

In another place he makes the same error, i.e. the mistake concerning the radical root is in putting the words واى + ب ت under the rubric يتبوا<sup>2</sup> ، تبوا together with their roots التوب ، الأبت ، البيت .

This may not be due to his ignorance. In fact b. Duraid in his preface promises that he is going in his work to ease the arrangement of al-'Ain a little in order

1. JRAS supp. 1924, p. 264.

2. تبوا is like تكلم the letter ت is prefix so the form (measure) الصيغة is تفعل and the root is ب و ا .

to make al-Jamharah the book for the public (not for the specialist, like al-'Ain). His own words are: "The book of al-Khalil (al-'Ain) was very difficult to use, due to the keenness of its author's intellect, which was in harmony with those days, but that for these days a book was needed which even the dullest could handle and find all he wanted!"<sup>1</sup>

These errors of etymology and grammar make b. Jinnī̄ accuse him strongly in these terms: "Ibn Duraid has made some errors in derivation and etymology. He is not authoritative on these matters. When I wanted to comment on his dictionary, I found a great number of mistakes of which I was very ashamed. In my opinion, he was not good enough on morphology."<sup>2</sup> علم الصرف " But these mistakes are far from the charge made by Azharī̄ that b. Duraid (due to an easy life) invents new words.

In the course of the work b. Duraid quotes many grammarians and philologists before him and cites many ancient poets as well as the Quran and Traditions.

1. The preface of Jamharah, p. 3.

It is clear from this that he meant to ease the arrangement by making the book in a strict alphabetical order, not to break the rules of grammar and etymology.

2. Al-Khāṣā'is, p. 170 and al-Muzhir, p. 93.

The value of the work is still unharmed and the mistakes as Suyūṭī states are not serious.<sup>1</sup> All this was not taken as evidence against the authenticity of the book<sup>as</sup> in the case of al-'Ain.

B. TAHDHIB AL-LUGHAH BY AZHARĪ (282-370 A.H., 896-981 A.D.)

This is the second major dictionary in the East to be compiled according to al-Khalil's model. The author is Abu Mansūr al-Azharī (d. 370 A.H., 981 A.D.). As a philologist, Azharī was a man of high rank who enjoyed celebrity. His talent and his exactitude as a transmitter of philological information were universally acknowledged. He received his lessons from the great philologists of his time, especially al-Mundhirī,<sup>2</sup> who received his knowledge from the famous scholar, Thaʿlab.

Having proceeded to Baghdad, Azharī met b.<sup>3</sup> Duraid from whom he declined to receive information. Others

1. Suyūṭī, Muzhir, p. 93.

2. Ibn Khallikān counts among his teachers Niftāwaih who was a strong opponent of b. Duraid. Perhaps Azharī held that view by his influence.

3. See foot-note 2. Ibid.

he met there were Niftawaih and ibn Sarrāj.<sup>1</sup>

The opportunity of acquiring great knowledge of Arabic vocabulary came to him when he was captured as a prisoner. Ibn Khallikan stated that a person of merit had related that he saw in Azharī's hand-writing which runs as follows:-

"I had the misfortune to be made a prisoner the year in which the Qarmites<sup>2</sup> intercepted the pilgrim caravan at al-Habir. The people to whose share I fell were pure Arabs bred in the desert; they pass the grazing-time in visiting with their flocks the region in which rain falls, and in the hot season they return to a number of watering-places, situated at the spot where they usually started. They kept camels and lived on the milk of these animals. As they were Bedouins, they spoke pure Arabic and very rarely did they mispronounce a

- 
1. Irshād, vol. 6. , p. 298 . Yaqut relates that Azhari does not quote ibn Sarraj, but in the printed part of his dictionary he refers to him.
  2. Ibn Khallikān, vol. 1, pp. 48-49.

word or commit a gross fault of language. From discoursing with them, and from their conversations with one another, I learned a great quantity of words and idiomatic expressions and most of these, I inserted in my book<sup>1</sup>, where you will find them placed under the proper heads."

Azhari had a passion for collecting loose scraps of philology, **كان جامعاً لشتات اللغة**, and possessed a perfect acquaintance with all the inner meanings and niceties of the language.

As to his doctrines, he was a strong member of the Shi'ite sect, who could not hide his prejudice against non-Shi'ite Muslims even in his dictionary. In explaining ~~the~~ word, **جمع**, under the combination **ج ع**, Azhari<sup>2</sup> says, "Abdallah b. Ziyād, the accursed, **اللعين**, has written to 'Amr b. Sa'īd ( **جمع بالحسين** ).

Besides his reputation as a lexicographer, Azhari was reported to have written a treatise on Juridical terms, **اصطلاحات الفقهاء**. His knowledge of jurisprudence was enhanced by an equally great knowledge of philology. It was intended as a reference book for the Fuqahā' to help them in finding the development of Arabic words used in a special way to express the terms of law.

1. He means the Tahdhīb, but, as we shall see, he seldom does.

2. Tahdhīb p. 68.

In his dictionary, Tahdhīb al-Lughah, Azharī<sup>1</sup> attacks violently certain philologists like b. Duraïd whom he had met in Baghdad and afterwards blamed for having been drunk. He said of him, as we mentioned, "Bin Duraïd committed the error of inventing new words in Arabic." Because of this accusation, some biographers<sup>2</sup> thought that Azharī never quoted b. Duraïd, but we find him referring to b. Duraïd's authority for certain words in Tahdhīb, e.g. p. 79.

His dictionary consists of sixteen volumes, two in the B.M., four in Cairo, three in Istanbul. A portion of it, about eighty pages, has been edited by F.V. Zetterstein in the periodical, Le Monde Oriental Vol. XIV in the year 1920. The editor has utilised the Istanbul manuscript out of which he edited the first part. This part consists of (a) Azharī's preface in which he gives a short account of the philologists whom he attacked<sup>3</sup> or praised, and (b) the beginning of the chapter on the letter ع to the combination, ث ع . Very much impressed by the vast

---

1. We will see later that Azharī attacked Laith and said "Laith composed al-'Ain and ascribed it to al-Khalil."

2. Ibn Khallikān and Yaqūt.

3. In dealing with his predecessors, Azharī divided them into two categories: 1. Those who are reliable for information and 2. those who are not.



amount of information given in the dictionary, the editor places Azharī in the first rank of Arab philologists. The fact that Tahdhīb was quoted by the celebrated Lisān al-ʿArab gives to Zetterstein the impression that the latter was so dependent on the former that the phrasing of both is sometimes identical. If, however, the resemblance in wording is to be considered valid proof of dependence of the Lisān al-ʿArab on the Tahdhīb, then the Tahdhīb is in its turn certainly dependent on the al-ʿAin.

We expected Azharī in his dictionary to give first hand information as he had lived so many years in captivity among the Beduins, who, as he assumed, spoke the pure classical Arabic tongue, but throughout his dictionary he quotes numerous authorities, an attitude similar to that of other lexicographers of the same period, who did not claim to have benefited by living among the Bedouins. In one instance, he writes under the combination ع ق (the Arabs say <sup>1</sup> ) قالت العرب. Yet, this phrase is to be found in most other lexicons.

---

<sup>1</sup> Tahdhīb, p. 70.  
 ... 70.

In quoting previous authorities, Azharī wants to exhibit his knowledge of relating الرواية and like most early philologists declines responsibility for the information; they put much stress on the Riwayah, e.g. a word means this because the scholar so and so says that and so on.<sup>1</sup>

Despite all this the Tahdhīb is regarded as a main source of many late lexicons. It has merit enough for it to be among the lexicons quoted by celebrated dictionaries, such as Lisān and Qāmūs.<sup>2</sup>

In comparing two similar passages from al-'Ain and Tahdhīb, we may notice the following: a) The number of words under a given combination, root, is comparatively larger in al-'Ain. b) Tahdhīb, sometimes, quotes al-'Ain under the phrase "Laith said". c) It seems that Azharī relies, first and foremost, on the authority of others, but when they do not help him for a given explanation, he finds no other way but to return to al-'Ain for support.

---

1. For example, under the root ع ش ع , p. 73, we have a typical example: أبو العباس: شجّ القوم فصرّوا، أبو عمرو: الشج بيت العنكبوت، أبو عبيد: الشجّ والشعثان الطويل.

2. Lisān, preface, p. 2.

d) Although he promises in the preface to his dictionary the following:- "We shall avoid quoting al-'Ain (the book of Laith, as he calls it) unless to discuss its arguments and show up Laith's wrongful errors." Azharī quotes al-'Ain mostly without discussion like others quoted in his book.

This attitude towards al-'Ain was carried out against others as well. To quote one example, we find Azharī in his preface denouncing Khazranjī who compiled *تكملة العين* (The Completion of al-'Ain). The name of Khazranjī mostly appears in Tahdhīb at the beginning of the paragraphs on the roots. When such roots were regarded as unused *مفرد* by Khalil, Khazranjī claims that it exists and gives an example of it. Azharī quoted Khazranjī without commenting. Therefore, it is possible that Khazranjī in his Takmilah is dealing mostly <sup>1</sup> with combinations or roots said to have been regarded by Khalil as unused.

The arrangement of Tahdhīb is made in the same way as that of al-Khalil except with small differences of detail.

---

1. As the title Takmilah suggests, the book is to complete what al-Khalil left out. Perhaps Khazranjī was attacked by Azharī also because he took the view that al-'Ain was the work of al-Khalil.

## CHAPTER III

LEXICOGRAPHERS FOLLOWING AL-KHALIL'S MODEL IN THE WEST (SPAIN)

The method of al-Khalil in his book al-'Ain spread from the East to the West in Andalusia after a copy of the book had been brought there by Thābit,<sup>1</sup> and his son, Qāsim.

The main lexicographers in the West to follow al-Khalil were: Qālī, Zubaidī and b. Sīdah.

A. AL-QĀLĪ

One of the first scholars to compile a dictionary after that model in the West was Qālī, who had emigrated from Baghdad to Andalusia.

Abu 'Alī Ismā'īl Ibn al-Qāsim al-Qālī al-Baḡhdādī was born in Manazjard, a town in Armenia, to the north of

---

1. Bughḡyah, Suyūṭī, p. 210; and Inbāh, Qifṭī, p. 262; and b. Fāris p. 293. The biographers stated that Thābit and his son, Qāsim, had undertaken the task of tradition and philology in the West.

They had travelled through Eastern cities and were the first scholars to bring a copy of al-'Ain into Andalus. The son died before his father in 202 A.H.

Lake Van in 288 A.H. (901 A.D.)<sup>1</sup>

He left his home "in pursuit of knowledge" and arrived at Baghdad in 303 A.H. at the age of fifteen, having travelled thither with a company of people belonging to the Qālīqila. On his own admission he adopted his fellow-travellers' traditional surname, al-Qālī. He is said also to have spent some time in Maṣīl to study Traditions and Quranic science, but his natural bent was towards philology and the belle-lettres, and this he pursued under the guidance of the best teachers of the time, including b. Duraid.

This twenty-five years sojourn in Baghdad (303-328 A.H.) we know nothing beyond the fact that his ability met with scant recognition and at one point, according to Suyūṭī, this brought him to such straits that he was obliged to sell his most treasured possession, an autograph copy of the lexicon al-Jamharah. He had previously refused an offer of 3000 Dinars for this valuable work and now had

---

1. Many authors say in 280, but Farāḍī took information from Qālī's son, جعفر, that his father was born in 288. Again, the year 288 is given by al-Qālī's friend and pupil al-Zubaidī in Ṭabaqāt. The month of his birth is mentioned as Jumada II (May-June 901), al-Ṭārie, preface, Fulton, p. 2.

to part with it for only 40. In the book he inscribed the following verses.

My friend for twenty years and yet I sold it.  
Great has been my grief and yearning for it.  
Never had I thought to part with it for money,  
Even if my debts held me in jail for ever.  
But helplessness and poverty compelled me,  
And the plight of those little ones for whom  
I wept.  
Through tears, outstripping all restraint,  
I speak from a heart seared with sorrow;  
Alas that dire necessity can often wring  
The dearest treasure even from a miser's grasp.

The person who had bought the book was moved with compassion when he read these lines and returned it to him together with a present of forty Dinars.

Having assured himself that the Caliph, 'Abd al-Rahmān and his son, al-Hakam, were the most distinguished patrons of learning in the world, he set out for the West, and braving the dangers of desert and ocean, "to convey this precious jewel to him who could recognise it", he arrived at length at the Caliph's court in Spain. In the West he was best known not as al-Qālī, but al-Baghdādī, "the man from Baghdad".

Qālī's dictionary, al-Bārī, was praised by many scholars whose opinions can be reviewed as follows:

His eminent pupil, Zubaidī<sup>1</sup>, says, "....It is

---

1. Muzhir, p. 84 and Inbāh, p. 277.

a tremendous dictionary, not only of the standard forms of Arabic, but of all dialects, **اللغات كلها**. (a) It exceeds al-'Ain by some 400 leaves. (b) In it there can be found some Arabic words to serve as examples for some roots which were considered unused,

(c) Qālī gives more explanations and derivations for the root already recognised by al-Khalil."

Suyūṭī<sup>1</sup>, on the other hand, declares, "Among the most accurate dictionaries are al-Bārī' of al-Qālī and Tanqīḥ of Tayānī; but later scholars had not availed themselves of the chance of using them very much. Instead, they inclined to al-Muḥkam of b. Sīdah and Ṣiḥāḥ of Jauharī and others."

Siddīq<sup>2</sup> says, "Abu al-Wafā related that Zubaidī in his abridgement had spoilt al-'Ain by omitting the useful poetical citations, **بحذفه الشواهد النافعة**, while Qālī in his dictionary, after he had noticed that, gave what was in al-'Ain and even more." **ولما رأى القالى ذلك من الزبيدى على كتابه "البارع" فأثبت فيه ما فى العين وزيادة**

Naturally, we cannot accept al-Wafā's view which implies that Qālī made his book after Zubaidī's,

---

1. Muzhir, p. 84.

2. Bughah, p. 109.

because Qālī was the teacher of Zubaidī who died thirty-four years later.

Ibn Khallikan states that Qālī is the author of a number of books, among them the Kitāb al-Bārī, a treatise on philology arranged in alphabetical order and covering over 5,000 lines.<sup>1</sup>

Hājī Khalīfah<sup>2</sup> mentions among other books, the work of Qālī as "al-Bārī fi Ghariḥ al-Ḥadīth", غريب الحديث.<sup>3</sup>

Ibn Shanab<sup>3</sup> has been misled when he states that al-Bārī is "fi Ghariḥ al-Ḥadīth" and went on, "It is in Paris at the Bibl. Nat. No. 4235". The manuscript in Paris under that number is identical with "al-Bārī fi al-Lughah" ( غريب اللغة ) not "fi Ghariḥ al-Ḥadīth" and this manuscript together with some fragments of the same book was published in a facsimile by the British Museum<sup>4</sup> in 1931.

Being a theoretician in literature, Qālī has included a number of explanations in his book some of which are repeated in his philological anthology, al-'Amālī.

- 
- <sup>Wafayāt,</sup>  
 1. Vol. 1, p. 211.  
 2. Kashf al-Zunūn, vol. 2, p. 3.  
 3. Encyclopaedia of Islam, vol. 2, pt. 2, p. 693.  
 4. The editor is Dr. Fulton.



As we have seen already, Qālī represents the competitive trend between West and East of the Arab world at that time.

Al-Ḥakam, the Caliph of Andalusia, who placed Qālī in a high position, was also anxious to make the West more cultured than its rival the East. His private library is said to have housed 400,000 volumes and its agents scoured the great cities of the Islamic world to find still more treasures to fill it. It is he who sent the author of the celebrated "Book of Songs", كتاب الأغاني, 1,000 Dinars for an advance copy of that work so that he might peruse it in Cordova before it was published in the East.

Returning to the book, al-Bārī, we find that Qālī in his arrangement has followed in the footsteps of al-Khalil in the principals laid down in al-'Ain, except in the phonetic valuation of certain letters, as will be seen by comparing their respective systems of arrangement.

<u>Khalil</u>	9	8	7	6	5	4	3	2	1
	وای	فبم	لن	ظذث	طدت	سز	شض	قک	حخ
<u>Qālī</u> <sup>1</sup>	وای	فبم	لن	ظذث	طدت	سز	شض	قک	حخ

1. These groups are called by al-Khalil, according to Lisān al-'Arab p. 8, Zamakhshari, Mufasssal p. 230, b. Duraid in the introduction; as follows. 1. Guttural 2. Uvular 3. Shajaryah 4. Palatal 5. Front palatal 6. Dental 7. Liquids 8. Labials 9. Semi-vowels. See the preface of al-'Ain in Vol. 2. of this thesis.

If we take Khalil's order as a base we will find that (a) the phonetic alphabet is divided into groups as numbered above; (b) the order in each group is mentioned except in 1 where ع is replaced by ه , and in 3 where the order is nearly reversed and in 4 where ز is replaced by س ; (c) the accession of the groups is not the same as can be seen from the above diagram.

The plan in al-Bāri', apart from the slightly different order mentioned above, is mainly like that of al-'Ain, that is to say, the divisions in the book are made according to the forms of words, i.e. the number of radicals in the words as follows:-

### 1. Biliteral Radical Words (الثنائي في الخط والثلاثي في الحقيقة)

This section comprises words in which any two of the three radicals are identical (not merely the second and the third radicals), but also the quadriliteral words formed by gemination, e.g. حَبَّ , وَدَّ or by reduplication, e.g.

شَغِقْ شَغِقْ شَغِقْ  
فَعَلَ فَعَلَ فَعَلَ  
قَدَقْدَ قَدَقْدَ قَدَقْدَ

### 2. Triliteral, perfect (الثلاثي الصحيح)

### 3. Triliterals, weak (الثلاثي المعتل). This

### 3. Triliterals, weak (الثلاثي المعتل). This

section contains not only words weak in one radical but in two as well. The latter is grouped by Khalil, Azharī and b. Sīdah in a special section of doubly weak roots entitled باب الليف .

#### 4. Miscellaneous Expressions ( أوشاب )

including onomatopoeic words, cries used for checking or urging beasts, fragmentary words. The arrangement of this section follows the general scheme (i) Biliterals, (ii) Triliterals, (iii) Quadriliterals.

5. Quadriliterals and Quinquiliterals. These are given in two separate sections by al-Khalil, Azharī and b. Sīdah.

In each sub-division, the above-mentioned alphabetical order is observed. Thus, to find, for example, the word **مَرِغ**, we must look under **غ**, sub-division two, combination **ر م غ**, when it is registered with five other roots, each containing these three radicals in a different order, according to al-Khalil's theory of the letters.

Similarly, **سَرِهْد** will be found under **ه**, subdivision 5, combination **ه ر د س**, and registered with some other roots (which happen to be only two) each containing these four radicals in a different order, together with over a dozen other quadriliteral roots, which happen to contain the consonants **ه** and **س** in any position.

Occasionally a word is found entered in the wrong

section, e.g. the word شقق which is found under the quadrilateral section should be included in the biliteral section under the reduplicated forms. Such inter-replacement has occurred in all dictionaries made on al-Khalil's model.

Being a man of literature, Qālī was anxious to add more information in his dictionary by means of digression, الاستطراء ; for instance under the word, دأماء , which means the concern of the جحر اليربوع , he deals with all the different names of such concern and he went so far as to enumerate seven names which he fully explains in a whole page.<sup>1</sup>

As to accuracy, he extends his explanations unnecessarily. He defines the word بطريق , meaning patriarch, as a proud person and quotes al-Khalil as saying, <sup>2</sup>البطريق في لغة الروم واهل الشام القائد . The first definition is not necessary since the word بطريق , meaning قائد implies pride by way of metaphor.

However, the information in al-Bari as a lexicon is still valuable, but some of it is redundant due to details out of place in a dictionary.

---

1. Al-Bārī, pp. 142, 143

2. Ibid, p. 104.

B. ABU BAKR AL-ZUBAIDI

of the latter's dictionary, al-Bārī, in these terms:  
 "Zubaidī, who surpassed all his Spanish contemporaries in  
 philology and rhetoric, was so impressed by Qālī's massive  
 erudition that he willingly became his disciple."

Although he was well-off, Zubaidī composed some lines on ascetism, **الزهد**, which run as follows:

If there were neither hell nor heaven, and nothing  
for you but to be buried,  
It would be a great morning and a good lesson (for 1  
him who sees and hears.)

As a critic he wrote the book "Popular Errors in Speech", *لحن العامة*. Another work which was very closely related to his dictionary was "The Amendment of *Sībawaih*", *الاستدراك على سيبويه*. It was a comment on one chapter called the Forms of Words, *أبنية اللم*, from the first complete work, the celebrated book of *Sībawaih*, *al-Kitāb*. In the said chapter *Sībawaih* collected some words to represent the different forms occurring in Arabic. *Zubaidī's* plan in his *Istidrāk* was:-

- (1) Briefly quoting Sibawaih's statement.
- (2) Commenting on it by adding what he supposed that the author has missed, or by pointing out what Sibawaih thought to have existed.
- (3) Explaining the meanings of obscure words.

Such a plan can be illustrated by the following abstract<sup>1</sup> from the book Istidrāk.

"Sībawaih maintains that the letter ن can be added in a word to a root of three radical letters; and this happens to occur in eleven forms.

(i) The form **فَعَلَ** can be used as a noun, like **قَنْبَر** and this form does not exist as an adjective.

(ii) The form **فَعَلَ** can be used as a noun. Zubaidī says: "This form occurs also as an adjective, e.g. **لَحِيَّةٌ كَثَاةٌ** a thick beard." Zubaidī enumerates them as with comments up to the eleventh form. Under the word **الزيادة** he begins a paragraph dealing with more forms which he thought to have existed, e.g. he added that there occurs the form **فُعَلْنَتْ** like **سَمِعْنَتْ** and **نَظَرْنَتْ**, a woman who sees or hears too much.<sup>2</sup>

To support his argument, he sometimes discusses a form **بَنَاء** in detail. We may quote a further paragraph as illustration.

---

1. p. 437.

2. Ibid, p. 34.

"There is a form of **فعلون** e.g. the word **زيتون**, olive. Some related the phrase, **أرض زتنة**, meaning soil that has olive plants; if this is correct the form of **زيتون** would be **فيعلول**." But Zubaidi added, "it is most probable that the radicals of the word **زيتون**, and **زيت**, oil, should be the same **ز ي ت**." In other words, the letters **و ن** in **زيتون** are additional letters and the form thus **فعلون**. Under the phrase **تفسير غريب الباب** Zubaidi begins a paragraph in which he explains the obscure words, since most of these forms occur only in a very limited number of evidential examples.

Departing from his style in his dictionary, the Abridgement, **مختصر العين**, as we shall see later, Zubaidi proceeds to give some explanatory details by quoting some of his scholar predecessors, such as Kisā'ī (d. 183 A.H.) and Abū Zaid (d. 215 A.H.)

His interest of Arabic led Zubaidi to compile a biographical treatise on the grammarians and philologists "beginning from Abu al-<sup>1</sup>Aswad up to his teachers, Riyāḥī and

---

1. In most biographical dictionaries on Arab scholars, even the alphabetical ones, there is a chapter on how the science of grammar was first founded. Most of them attribute it to Abu al-Aswad al-Du'ālī who was contemporary with 'Alī, the fourth Caliph on whose advice it was made to maintain a correct reading of the Quran. Also, Diwān Abu al-Aswad, Preface, the edition of Dujailī, Baghdad, 1954.



Qali". This work is known as  
or simply, طبقات الزبيدي.

طبقات اللغويين والنحويين

The plan in this was to divide the scholars' subjects of study chronologically into different categories of generations. Dr. Rieu, when dealing with *Tabaqāt*, took the view that the copy he was <sup>1</sup>describing was presumably the summary of a larger manuscript.

In dealing with al-Khalil's biography, Zubaidi, although he praised him highly by calling him the greatest <sup>2</sup>grammarian of all times, omits in the printed copy any mention of Khalil's dictionary, al-'Ain. The theory of <sup>3</sup> would support the assumption that some phrases of the original copy were missing, and some opinion about al-'Ain might have been omitted in the summarised copy. A full treatise of al-'Ain is stated very clearly in the introduction to Zubaidi's *Mukhtasar al-'Ain*, the Abridgement. He takes the view that al-Khalil has laid down the foundation and the different headings of al-'Ain, and the book was filled by later scholars.

---

1. *Supp. catalogue of Arabic Manuscripts in the B.M.*, ed. C. Rieu, London 1894, p. 437.  
2. *Tabaqāt* p. 4.

3. See p. 199.

The Mukhtaṣar, being the most concise and accurate abridgement of al-'Ain, received good testimony from the later scholars.

1. Ibn Khaldūn<sup>1</sup> stated in the chapter of philology of his Prologomena that al-Khalil was the first Arab lexicographer who compiled the al-'Ain in a comprehensive way, and later he was followed by Zubaidī who dedicated to Hishām the book in which he abridged al-'Ain in such a manner that the main principles were maintained; but all the unused forms, *المهملة*, and many of the evidential quotations were omitted, and he made it concise and comprehensive so that it should be more suitable for memorising.<sup>1</sup>
2. According to b. Shanab<sup>2</sup>, and to the opinion of Brocklemann<sup>3</sup> the book of al-'Ain was compiled by al-Khalil and abridged by Zubaidī, and it was the latter's manuscript that has survived in several copies in different places. Both b. Shanab and Brocklemann deal with the abridgement of Zubaidī, under the article on al-Khalil.
3. Yaqūt states in his biographical dictionary<sup>4</sup>, "I have

---

1. Muqaddimat of b. Khaldūn, p. 549.  
 2. Encyclopaedia of Islam, vol. 2, Part 2, p. 888.  
 3. G.A.L., vol. 1, p. 100.  
 4. Irshād, vol. 6, p. 125.

heard that people of the West compete in studying the books of Zubaidī especially the one he has abridged from the al-'Ain because he has made it perfect by summarising it, *أتممه باختصاره*, and elucidating its ambiguities and adding whatever was necessary." Yaqūt quotes Humaidī, "Akhbār al-Andalus" to support his praise.

In dealing with the book of al-'Ain, Hājī Khalīfah said that it was abridged by Zubaidī who "maintains its essence leaving out irrelevancies and miswritten words and corrects distortions putting roots in their proper places."

4. Lastly Suyūṭī quotes Abū Dharr al-Khushnī as saying that among the abridgements which outweighed their originals were:

(a) The Mukhtaṣar of al-'Ain by Zubaidī.

(b) The Mukhtaṣar of b. Ishāq's Sīrah by b. Hishām.

Suyūṭī continues that people were constantly speaking of Zubaidī's abridgement and preferring it to al-'Ain for these reasons: (i) Because Zubaidī omitted mistaken words and false forms *حذف الكلمات المصحفة والأبنية المختلة* and (ii) because he left out the evidential examples, *الشواهد*. Furthermore, it was preferred to other dictionaries, such as Jamharah of b. Duraid, for its comparatively small size.

Here, as usual, Suyūṭī withheld his own opinion, if any, on the matter. To our surprise, he related again that he was told that Abū Dharr said that Zubaidī had spoiled al-'Ain by leaving out Quranic and Ḥadīth citations and useful evidential quotations. It has not been stated<sup>1</sup> how such omission can spoil a book.

The purpose of Zubaidī's dictionary, as outlined in his preface, is as follows:

(a) As its title Mukhtaṣar shows, it is an abridgement of another book, al-'Ain. Far from vanity, he does not claim for himself that he surpasses al-Khalīl in any way. His predecessors, Qālī and b. Duraid, have shown by choosing their titles for their dictionaries that they have done what others cannot do.<sup>2</sup>

Zubaidī just considers it simply to be an abridgement. The task of proper summarising as he does is not so simple. He takes a positive method by which he revises and rectifies it.

1. In comparing al-'Ain with the abridgement it is noticed that with regard to definition of meanings of words, the difference is slight.

2. Qālī called his book al-Bārie, <sup>البارع</sup>, the Pre-eminent (Book of Lexicography) as we have seen in dealing with Qālī that he followed the arrangement of al-'Ain, he assumed that his book had surpassed what came before his time. ~~But~~ Duraid, though he recognised al-'Ain as a masterpiece, assumed that it was too difficult for ordinary people, <sup>الجمهور</sup>, to make use of; so that he rearranged it. Unfortunately ~~But~~ Duraid was unsuccessful in his attempt to simplify the order of al-'Ain in his Jamharah, as we have already seen in dealing with b. Duraid.

(b) As a lexicographer, he feels responsible for every single statement and in giving the meaning of the words. Thus he need not quote any other scholar as an authority in defining his meanings, unlike most lexicographers. But his ability in taking over such responsibility does not justify his attitude towards the evidential examples which he has omitted. It cannot, however, be taken that he does not believe in the genuineness <sup>1</sup> of the old Arabic poetry. His book as a dictionary would be more valuable if he had quoted such useful literature, because his task as a lexicographer is to see how a certain word is used at a given period.

(c) As a reviser, Zubaidi has shown a splendid capacity by arranging some of the roots which were in al-'Ain put in the wrong order in their proper place. One instance of this is: In the chapter of the letter ع under the subdivision ع ه ح only two roots are used - عهق and هقع. In the copy of al-'Ain the root هقع appears first; this does not completely agree with the order stated by al-Khalil himself which was preserved in most of the book. When

---

1. In his book, Istidrāk, he quotes a line of poetry when required.

Zubaidī deals with the subdivision  $\text{ق د ع}$  he puts  $\text{ق د ع}$  before  $\text{ه ه ه}$ . (Mukhtaṣar mss. p. 16).

It should be pointed out that all lexicographers who followed al-Khalil, namely, Ibn Duraid, Qālī, Azharī and Ibn Sīdah, were dependent on al-Khalil. The editor of Tahdhīb and Līṣān so close that he stated that the author of Līṣān depended on Azharī. The same thing can be said of Azharī and Khalil.

#### C. AL-MUHKAM OF IBN SĪDAH (d. 458 A.H.)

In the fifth century Hijrah, the great works of Ibn Sīdah came to light in Andalusia. Ibn Sīdah was highly distinguished by his learning in philology and grammar and by his acquirements in such portions of these sciences as were preserved by oral transmission.

Ibn Sīdah was a blind man as was his father. He studied under many scholars including his father who received much of his knowledge from Zubaidī the composer of the abridgement of al-'Ain. One of his masters<sup>1</sup>, relating how he first met Ibn Sīdah, tells us of his story in these terms: "When I went to Mursia the inhabitants requested

---

2. Ibn Khallikān, vol. 1, p. 431.

me most earnestly to explain the Gharīb al-Musannaf of Abū Ubaid, on which I told them to look for a person to read the book to them and that I would follow him in my own copy of it. On this they brought me a blind man called ibn Sīdah who repeated its contents from the beginning to the end and I was much struck at his excellent memory." In the field of poetry, ibn Sīdah is reported to have written a few lines now and then.<sup>1</sup>

Of his work there survived only two dictionaries, one arranged according to subjects called al-Mukhaṣṣaṣ, the other is planned on the model of al-'Ain and is called al-Muḥkam. The first book was printed in Bulaq, Cairo, 1316 A.H. (1900 A.D.)

In the preface ibn Sīdah explains the plan for the purpose of his dictionary in the following words:-  
 "When I compiled my book, al-Muḥkam, alphabetically so that the reader can easily find the place of the word whose meaning is required, I also proposed to make its equivalent, another book arranged according to subjects, that is, semantically, so that it would be a help in writing

---

1. Yaqūt, in the biography of ibn Sīdah related some lines which were written to the Caliph.

Arabic." In other places ibn Sīdah explains his purpose in al-Mukhaṣṣaṣ by saying that it would help to inculcate eloquence in orators and serve as a guide to poets. Since in Arabic there are many synonymous nouns and adjectives as he described them, he would in his book collect them together under special headings so that the choice would be wider for those who require it, in particular those who are interested in rhymed prose and rhyme *السجع والقافية*. The dictionary, as he put it, would be like a flower garden and if you want to make a bouquet, you could choose the kind of flowers you desire. Of the plan, he said, that he had arranged according to subjects beginning with general things and dividing them <sup>1</sup> up into sub-divisions.

With regard to grammar, he sometimes deals in his book with some rules concerning the form of the word *بناء الكلمات*, and if a word has for instance two forms, *ممدود* 'مفصور', he points out which is more correct. If the meaning of a word can be changed according to the preposition <sup>2</sup> that follows it, he explains such meanings.

1. The first chapter is on the creation of human beings. Perhaps he was influenced by the Quran, the Old Testament, if he knew it, and followed the attitude of the early Muslim historians.

2. *خاف منه* is to feel pity for him, while *خاف عليه* is to fear him.



As to his sources, ibn Sīdah does not attack his predecessors but states that he has re-arranged what was scattered in small treatises dealing with one thing, like books on Palms, Horses, Trees etc., which were written to explain obscure words relating to these subjects. In particular, he mentions Abu Ḥātim's work on Insects, الحشرات, Times, الأزمنة, and Birds, الطير, and Aṣma'ī's on Weapons, السلاح, and Camels, الإبل, as well as Abū Zaid's Character and Crimes, الغرائز والجرائم. Other sources he quotes were the examples given in grammatical books like that of Sībawaih and Abū 'Alī al-Fārisī as well as commentaries on famous poets like al-Mutanabbī.

Ibn Sīdah was so humble as to say, "Great scholars who were brought up in a pure Arab environment and who had the benefit of having lived at a time when the Arab tongue was still pure and 'correct', have not escaped criticism by later scholars who attacked them. If this was the case, what will be my lot, as I am living in a late period after the pure tongue has died out, and among non-Arab speakers."

Throughout the Mukhaṣṣaṣ ibn Sīdah quotes

numerous philologists including al-Khalil, ibn Duraid and al-Qālī.<sup>1</sup>

The other great work of ibn Sīdah is the alphabetical dictionary, al-Muḥkam which follows the plan of al-'Ain. This excellent work has been quoted by Lisān al-'Arab and Qāmūs whose authors have used al-Muḥkam as a medium through which they obtained information from al-'Ain. The number of words given under a combination is more numerous even than Tahdhīb.

The information given in al-Muḥkam is greater than that of al-'Ain. Ofcourse, ibn Sīdah has the advantage of being later, and so benefits from al-Khalil and others.

The arrangement of the weak letters in al-Muḥkam is different from that of al-'Ain. In the former it is

ع , 9 , 5 without a mention of the long vowel ا .

In the latter all four letters are counted. The idea of ibn Sīdah suggests that when there is ا in an Arabic word it must have originated out of 9 like اُ which

---

1. The dictionaries made after the model of al-'Ain. Besides these, he quotes al-Musannaf of Abū 'Ubaid, the works of al-Sikkēt, Iṣlāḥ al-Mantiq and others; the Faṣīḥ of Tha'alab, Nabāt of Abū Ḥanīfah al-Dīnawarī etc. See al-Mukhaṣṣaṣ, vol.1 p. 12.

should be under the rubric قول , or like بآع which should be under the rubric بيع . Such a scheme has been adopted by later lexicons like Lisān and Qāmūs.

As to the value of the al-Muḥkam, it is considered one of the best. Lane<sup>1</sup> in his lexicon says: "Al-Muḥkam is the greatest of the lexicographical works composed since the age of the Ṣiḥāḥ..... It (al-Muḥkam) is held in very high estimation for its accuracy, its critical remarks and its numerous examples from classical poets. It is one of the chief sources of the Qāmūs." Lane further declares, "I have drawn from it very largely for my own lexicon."

Al-Muḥkam has been re-arranged<sup>2</sup> and summarised in a work entitled خلاصة الحكم , the Essence of al-Muḥkam, by al-Ansī in the 7th century Hijrah. In comparing two similar passages from both we notice that (a) most of the words in the original are recorded in the summary, (b) all the grammatical points are omitted there, (c) in the

1. Lane, the Preface, p. XV.

2. The idea of re-arranging and simplifying the order of celebrated dictionaries is followed to our time. The Ministry of Education in Egypt has recently edited the Mukhtār al-Ṣiḥāḥ, of Rāzī, and simplified the order by putting it in a strict alphabetical order.

summary the arrangement has been changed from the phonetic order to the ordinary alphabetical order, but not in its strict order; it is like that of the Ṣiḥāḥ, that is to say, the words are arranged to the last radical of the word. This summary has been reserved in a manuscript in the British Museum. Some volumes of the original al-Muḥkam have survived in the B.A. and Cairo, but they do not between them contain the whole work.

---o---

P A R T    I I

THE SECOND STAGE

THE QAFIYAH ORDER

## CHAPTER IV

THE EARLY WORKSTHE SIHĀH OF JAUHARĪ

Now we come to another stage of the arrangement of Arabic dictionaries where we find, instead of the phonetic order, a completely new order. The new system adopted by al-Jauharī is strictly alphabetical, and, as he says in his Preface, he composed it in an order which no one had observed before. He arranged each word according to the place of the last letter of the root.

Jauharī was born in the early fourth Hijrah century and died in the year 398 A.H. The place of his birth was Fārāb, a city beyond the River, i.e. Sayhun, where he received his knowledge from famous scholars of his time, such as Sīrāfī and his uncle, Ibrāhīm ibn Ishaq al-Fārabi<sup>1</sup> (d. 350 A.H.) who compiled a dictionary in which he classified words according to grammatical rules.

In making his dictionary, Jauharī had the opportunity to get first hand information from the Beduin Arabs when he was wandering among the desert and urban

---

1. He should not be confused with Abū Naṣr al-Fārābī, the great Muslim philosopher who died in 339 A.H.

population (Beduins and Ḥaḍars)<sup>1</sup>, but not as a prisoner of war like Azharī. He went about at his own will for the sake of study.

Jauharī was a skilful scribe<sup>2</sup>, which made a copy of his Ṣiḥāḥ<sup>3</sup> very expensive as everybody was eager to obtain a copy in his neat handwriting.

Reading all the previous treatises on lexicography Jauharī found that some of them contained rarely used words and some even invented words.

The conception of genuineness of words in lexicography took shape for the first time when Jauharī undertook the task of composing his dictionary. Such a conception was largely influenced by the method of compiling Ḥadīth, which occupied most of the time of the traditionalists and caused them much worry when dealing with the chain of transmission. Jauharī confined himself to recording only the genuine words, *الصحيح*, and called his dictionary *الصحيح* which can be read Ṣiḥāḥ, the plural of *صحيح*, or Ṣaḥāḥ, synonymous with *صحيح*<sup>4</sup>, genuine. This title suggests, as

1. ربيعة ومضر in the tribes of البو، والحضر.

2. Yaqūt, Irshād, vol. 2, pp. 267.

3. About 100 Dinars were offered for one copy. Ibid.

4. Muzhir, p. 39.

assumed by all biographers and philologists, that its rank among dictionaries is like that of *صحيح البخارى* among the books of Ḥadīth.

This conception of Jauharī has led the author of the Qāmūs to say that Jauharī left out nearly one half of the language. Discussing this statement in his criticism ( *الجاناسوس* ) on the Qāmūs, Shidyāq<sup>1</sup> says that it is impossible to check that; for if he meant half of the vocabulary it is impossible to count how many words there are in any language, especially Arabic which has many derivations which open the door to invented words; on the other hand if he meant that Jauhari had left out a great number of roots (like *ف ب م* ), it is a different interpretation, since these roots can be calculated very accurately in the triliterals. It is true that Jauharī has left out some roots as he confines himself to the genuine words only.

In comparing the number of roots in Qāmūs and *Ṣiḥāḥ*, Shidyāq found out that the latter contained more roots than the former, inspite of the fact that the Qāmūs is full of proper names of people of all walks of life who mostly lived after Jauharī's time.

---

1. The preface to *Jāsūs*, p. 105. •



The plan of the *Ṣiḥāḥ* can be summed up as follows:

- (1) It was the first book to be arranged according to the last radical. The purpose was interpreted by the later scholars<sup>1</sup> as being a help to the writers of that time who had adopted rhyme and to help also the poets with their qafiyahs which have rhymed words, sometimes amounting to more than a hundred lines ending in the same rhyme. It may be added that since alphabetical dictionaries consider only the radicals, it was easier for the authors to distinguish the last radical than the first one, because Arabic has so many prefixes that they cannot be identified sometimes. The suffixes in Arabic can be counted as (a) the dual sign, (b) the plural sign, and (c) the feminine sign.

The early philologists place in the order of the alphabet<sup>2</sup>, the letter و before the letter ه, so that they can count: - - - - ل ، م ، ن ، و ، ه ، ي ، while the later scholars place ه before و<sup>3</sup>.

Jauharī adopted both the orders, for example, he divided his book into twenty-eight sections, *فصول*, a

1. Jurjī, Zaidān, *Tarīkh al-Adāb al-Lughah al-ʿArabiyyah*, vol. 2, p. 310.

2. Ibn Duraid adopts this order too.

3. This latter order is the one which is adopted today.

section for every letter of the alphabet, i.e. the last radical letter of the word. In this division he placed ه before و , so that words ending in ه came before the section of words ending in و . In the sub-division he divided the 'bāb' into twenty-eight chapters, a chapter for every letter of the alphabet, but arranged according to the first radical this time. In this he placed و before ه , so that words beginning with و as radical, like وجد , came before words with ه , like هجد .

(2) Jauharī was faced with the difficult problem of the vowel signs, <sup>1</sup> التشكيل. Lexicographers before him, like Azharī, relied on putting these signs on the words concerned, but this system was subject to mis-writing, التصحيف. When copyists re-wrote texts, they sometimes got confused by the similarity of 'fathah' and 'ḍammah'; sometimes they left out a sign assuming that the reader could easily guess it.

Jauharī was the first to state what kind of vowel should be noticed when reading a word. For example, when he gives a word like الحباب , he follows it immediately with the expression, "with 'ḍammah'"; he means with 'ḍammah'

---

1. See p. 78.

of the first radical, i.e., since the second is only with fathah, because it is followed by alif, ا , and the last is left out because of the syntax.<sup>1</sup> This system being the earliest attempt of its kind, it was not expected to be perfect till later, when the author of the Qāmūs made it so.

Jauharī also made use of grammatical rules when dealing with the past tenses of the word, e.g. he states the sign of the middle letter only since the first and the last are always with fathah, for instance, قَرَبَ with dammah of the ر and حَمَدَ with kasrah, i.e. kasrah of the ه , and so on. Sometimes the mention of the infinitive form of the word المصدر can show whether the letter is doubled, e.g. when he says قَطَعَ تَقْطِيعًا, this indicates that the sign of the letter ط in the verb قَطَعَ is shaddah, شَدَّةٌ.

Although Jauharī states in his preface that he is recording all genuine words, he has left out some of them due, as Shidyāq puts it, to the lack of attention, السهو. It is interesting to note that most of these words are recorded in the earliest Arabic dictionary, namely al-'Ain of al-Khalil.

---

1. Case endings.

Abridgements, Comments and Translations.

Since the *Ṣiḥāḥ* came to light, it aroused great interest among philologists. Among the comments are the following:-

- (1) *Takmilah*, **التكملة**, by Ṣaghānī (d. 650 A.H.), in which the author has added some more roots and correcting authors.<sup>1</sup>
- (2) *Hāshiyah*, **حاشية**, by Ibn Birrī, the pupil of Jauhārī, in which he placed some words in their proper places and added some more shawāhid.
- (3) Suyūṭī segregated all the Ḥadīthes in the *Ṣiḥāḥ* and put them in a separate book.

Among those who abridged the *Ṣiḥāḥ* are:-

- (a) Rāzī (d. 780 A.H.) confined himself in his book (The Selected Words of the *Ṣiḥāḥ*) **مختار الصحاح**<sup>2</sup>, to the number of words used at his own time. He found that some words were not recorded in the *Ṣiḥāḥ*, so that he completed them from Azharī's and other lexicons. The order was like that of the original. Recently, in the beginning of this century, the Egyptian Ministry of Education chose the *Mukhtār* as a dictionary for schools, but re-arranged in the European order, i.e. a strict alphabetical order.

---

1. Introduction to *Ṣiḥāḥ* by Hūrīnī, p. 7.

(b) Maḥmūd ibn Aḥmad al-Zanjānī (d. 656 A.H.) who wrote a summary of the Ṣiḥāḥ which was very concise. In the year 1952 A.D., a dictionary was edited in Cairo and the editors claimed that the work is the abridgement of Ṣiḥāḥ, by Zanjānī. In examining the book we find that the manuscript has no title, nor the name of the author. We disagree with the editors on two points.

(1) They chose the title **تهذيب الصحاح** which is taken from the title of another work by Zanjānī, which is taken from the title of another work by Zanjānī, **ترويح الارواح في تهذيب الصحاح**. The word Tahdhīb indicates that some corrections were being made, which is not the case. The editor himself says in another place in his introduction to the book of Zanjānī that he prefers Zanjānī's abridgement to that of Rāzī's, because it gives a true picture of the original (Ṣiḥāḥ), as it contains no additions, while Rāzī added many corrections, revisions and quoted Azharī and others. How can the editor claim the title of Tahdhīb to this dictionary which he edited.

(ii) It is true that Zanjānī has made an attempt

---

1. Tahdhīb al-Ṣiḥāḥ, preface, p. 67.

to abridge the *Ṣiḥāḥ*, but there is no evidence that it is the edited manuscript. The only source which the editor has relied on is al-Buḡḡah<sup>L</sup> by Ṣiddīq, which quotes Ḥājī Khalīfah<sup>h</sup> as follows: "Among the abridgements of *Ṣiḥāḥ*, is that of Zanḡanī who stated in his preface 'When I finished my book and it was about one-fifth, I again omitted the shawāhid, grammatical points and many words.'"

These particular sources alone cannot give us a definite judgement. In fact, they contain some serious errors. Ḥājī Khalīfah<sup>h</sup> has misled ibn Shanab to state in the Encyclopaedia of Islam that the book, *al-Bārī'* by Qālī, is on obscure words of Ḥadīth<sup>1</sup>, while it is a dictionary of the Arabic language. Again, Ṣiddīq has stated wrongly that the date of Azharī is 202-270 A.H., while all the other biographers put it at 282-370 A.H.

The *Ṣiḥāḥ* has been translated into Persian and Turkish. In the year 1000 A.D. came to light the Turkish copy of the *Ṣiḥāḥ* with an introduction in which the translator dealt with the forms of verbs in Arabic.

---

1. See p. 52.

Finally Jauharī's *Ṣiḥāḥ* led the way to other celebrated lexicons, such as, the *Lisān al-'Arab* and the *Qāmūs*. The *Lisān* is very large due to some repetitions and some unnecessary details. *Qāmūs* has omitted the shawāhid<sup>1</sup> and many words.

#### B. LISĀN al-'ARAB

Since the *Ṣiḥāḥ* of Jauharī came to light towards the end of the fourth century Hijrah, it has attracted lexicographers so that its order is commonly adopted.

Among the celebrated dictionaries which follow the same lines are:- 1) *Lisān* of ibn Manẓūr (d. 711 A.H.), 2) *Miṣbāḥ* of Fayyūmī (d. 780 A.H.), 3) *Qāmūs* of Fairūzabādī (d. 816 A.H.), and 4) *Tāj al-'Arūs* of Zabīdī (d. 1205 A.H.).

A few lexicographers have broken this order, i.e. the order of the qāfiyah, and adopted the strictly alphabetical order with a slight modification. They are:- 1) Ibn Fāris<sup>1</sup> (395 A.H.), who wrote two dictionaries: *al-Mujmal*, and *al-Maqāyīs*, 2) Zamakhsharī (d. 538 A.H.) who wrote *'Asās al-Balāghah* and *al-Fāiq fi Gharīb al-Ḥadīth*, 3) Ibn al-Athīr (d. 613 A.H.) who wrote *al-Nihāyah*. Although philologists

---

**L.** Ibn Fāris was contemporary with Jauharī, but there is no evidence that they met or copied each other.

who came later have made use of the works of ibn Fāris, Zamakhsharī and ibn al-Athīr, and have quoted them among others as authorities, they have declined to follow their arrangements, but tend to that of Jauharī.

Lisān al-'Arab is the largest Arabic dictionary. The copy consists of twenty volumes. The author of Qāmūs stated in his preface that he possessed a copy of twenty-eight volumes. The explanation of this is that his copy might have been a different version with regard to the division in the number of volumes.

The author of Lisān, being comparatively a late scholar, had the opportunity to benefit from many previous dictionaries. He lived the early period of his life in Tunisia, where he was born in the year 680 A.H. Among the posts he had held was the post of Judge. The most important of his pupils were Subkī, the famous scholar, and Dhahabī, the historian. He was known by the name of ibn Mukarram or that of ibn Manẓūr. Lane uses the latter name.

In his preface to the Lisān, ibn Manẓūr states that there are two most eminent dictionaries as regards information: one is Tahdhīb of Azharī and the other is Muḥkam of ibn Sīdah. But with regard to arrangement, he



prefers the order of the *Ṣiḥāḥ* because "it does not require a high skill in grammatical knowledge and it is easier."<sup>1</sup>

In the text of the *Lisan*, the author mentions a great number of philologists, ranging from earlier ones like al-Khalil and ibn Duraid to later ones like Zamakhsharī and ibn al-Athīr.

K.V. Zetterstein, who had edited about eighty pages of *Tahdhīb*, said, "As ibn Manẓūr depended very much on Azharī, he (Zetterstein) would point out all the places in which *Lisān* quoted *Tahdhīb*."<sup>2</sup> In turn most of these quotations can be traced back to al-Khalil. We may, here, give an example as illustration. In the combination of ع، ق under the root ع، ق، ز، comes the following quotation:- "On the day of Uḥūd, Abū Sufyān ibn Harb said to Ḥamzah, the great martyr:

ز ق ، ع ق ، فقد خالفت آباءك

which implies: You deserve what you have received because you have disobeyed your ancestors.<sup>3</sup> This quotation occurring in the *Tahdhīb* occurs as well in al-'Ain of al-Khalil and again in *Lisān al-'Arab*.

1. Preface to the *Lisān*, p. 3.

2. *Le Monde Oriental*, vol. XIV, pp. 1-85.

3. This interpretation is the figurative meaning. Literally it means: Taste the end of my spear. (See *Sirah*, p. 582 where the whole story is given.)

The enormous size of Lisān is due to two things:

(a) It contains unnecessary details which are no concern of lexicographers, dealing with poetry, grammar, Ḥadīth, Quran and Jurisprudence. Shidyāq says: - سبب ذلك كبر حجمه ،

فانه كتاب لغة وفقه ونحو وصرف وشرح للحديث وتفسير للقرآن .

(b) Ibn Manẓūr repeats himself very often. The root which takes only fifty lines in Qāmūs can take up to two hundred and fifty lines in Lisān.<sup>1</sup> Sometimes he gives a form of derivation, صيغة , then again gives another form as the only correct one; e.g. he states that the word إِمْلَاك as well as the word مِلَاك<sup>2</sup> means wedding. After a few lines he states that the word إِمْلَاك<sup>3</sup> is the only correct form. The first statement is a quotation taken from al-Muḥkam of ibn Sīdah, the second is taken from the Ṣiḥāḥ of Jauharī.

It is interesting to notice that al-Khalil in al-'Ain gives the following definition under the root مَلَك means to possess; in the combination كَلِم " . مَلَك means to possess; أَمَلَك and مَلَك<sup>3</sup> mean to wed, because wedding is possessing a bride and a bride can be called a possession. The poet said, " من بعد ان صار العروس ملكا .

1. Al-Jasūs, p. 79.

2. The conception of marriage for some Arabs means, in a way, that the husband possess his wife.

3. In his analysis al-Khalil's statement agrees with the grammatical rule that triliteral verbs can have an initial hamza or can be reduplicated at the middle, تَضْعِيفُ الْوَسْطِ , and such additionals make the verb transitive like خَرَجَ and

As Jauharī has confined himself to the genuine words which caused his book to be ranked by some as equal to that of Bukhārī, while others like ibn Sīdah in al-Muhkam and ibn Manẓūr in Lisān have enlarged their books by putting in many details or recording every word that they have heard of. The example of *إملاك* proves that al-Khalil, like Jauharī, had confined himself to some extent to the *فهرست* although he did not state this clearly in the preface of al-'Ain.

It seems that the influence of Muhaddithīn, in their terms did not affect the philologists until later, after the time of al-Bukhārī and it took shape when Jauharī compiled his *Siḥāḥ*. Ofcourse there were some doubts concerning the poetry of the pre-Islamic period.

Evidence of this can be found in ibn Hishām's *Sirah*, where he states after many a poem, "There is a doubt that such a poem can be attributed to this poet." He means the poet in question.

---

(...contd. from p. 85) *أخرج* or *استخرج*; and it can indicate emphasis, if the verb was a transitive one like *قطع* and *قطعت* and

Returning to ibn Manẓūr, we find that he has filled his book with so many words relating to those given by the philologists before his time. It seems that he holds the view that it is the task of the lexicographer not to confine himself, as Jauharī did, to a certain class of words, but to record all the Arabic words he knows of. Thus Lisān, as Zabīdī says,<sup>1</sup> contains more than eighty thousand roots, مَادَّة. Under each root are recorded many derivative forms, مشتَقَّات. These words are so numerous in Arabic that they are difficult to count.

It is strange to notice that the other works of ibn Manẓūr were in the form of abridgements, مختَصَرَات. He summarized many books on philology, literature, history and jurisprudence. Suyūṭī<sup>2</sup> states that ibn Manẓūr has abridged about five hundred books of Mutawwalāt, مطوَّلَات. Among them are: al-Aghānī of Isḥfahānī, الأغاني, 'Iqd of ibn 'Abd Rabbih, العقد الفريد, and the History of Damascus by ibn 'Asākir, تاريخ دمشق. Unlike these abridgements the dictionary of Lisān al-'Arab was compiled in a different manner,<sup>ie.</sup> of مطوَّلَات.

---

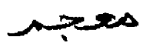
1. Taj, the preface, p. 9.

2. Bughyah, p. 106.

## CHAPTER V.

LATER WORKSA. THE QĀMŪS OF FAIRŪZABĀDĪ

The dictionary of Qāmūs is arranged according to the model of the Ṣiḥāḥ. Its wide use is due to the fact that (a) it is very concise and the shawāhid have been omitted, and (b) it solves the problem of the vowel signs by adopting a new technique to prevent mis-writing.

The word Qāmūs, up to the time of Fairūzabādī meant a great ocean. Since then it has been used in a sense synonymous with that of the word , which means dictionary.

The author of Qāmūs, al-Fairūzabādī, was born in Persia in the town of Kazrīn in the year 729 A.H. He had an excellent memory which helped him to learn the whole of the Quran by heart at the age of seven.<sup>1</sup> Concerning other text-books, he is said to have made the remark to some of his friends that he would not go to bed before learning two hundred lines.<sup>2</sup>

---

1. The preface of Qāmūs and Tāj.

2. كنت أحتفظ كل ليلة مائتي سطر قبل أن أنام

At the age of eight he went to Shīrāz where he received his education. Later on he sought further knowledge in Iraq in the towns of Baghdad and Wāsiṭ. As a traveller he toured many countries including Turkey, Syria, Egypt and India, where he made the acquaintance of famous scholars of his time. He was fortunate enough to be a tutor to the Prince Abū Yazīd, the son of the Sultan Murād. He settled in the Yemen in the town of Zabīd. His daughter was married to the Sultan of Yemen, الملك الأشرف, who was his great friend. When Fairūzabādī finished writing one of his books he dedicated it to the Sultan and presented the copy on plates which, in return, were filled with silver coins. His knowledge covered a wide field of Islamic subjects, including Ḥadīth, Tafsīr, Praise of the Prophet, biography and philology.

In his preface to the Qāmūs, Fairūzabādī informs us that he intends first to compile a very large dictionary under the title of al-Lāmi'<sup>1</sup>, the Sparkling, which if completed should contain the information in al-Muhkam of

---

1. The full title is:

الامع العجائب الجامع بين الحكم والعباب

ibn Sīdah and al-'Ubāḍ of Ṣaghānī.<sup>1</sup> The Lāmi' was meant to consist of sixty volumes, but the idea was given up and the Qāmūs came in two volumes<sup>2</sup> to replace it.

Of the Lāmi', Fairūzabādī is said to have written only five volumes, but he was asked to make a shorter dictionary which would be easier for students to learn. He undertook the task of making the Qāmūs in which he put the essence of the book to be, Lāmi', and of the Muḥkam of ibn Sīdah.

One quotation from Lāmi' occurred in the Qāmūs under the root فكه. It reads as follows: "I have explained in detail all this in the Lāmi'". Since words recorded in dictionaries made after the model of the Ṣiḥāḥ are arranged according to the last radical, this root of فكه comes near to the end; and this implies that most

1. Al Ṣaghānī, الصغاني, was a philologist who was born in India, Lahore. He then went to settle in Baghdad. Among the number of his books was his large dictionary which was not completed. It ends with the root, بكم, which means dumbness. Some poets refer to these in terms of

كان قصارى أمره أن انتهى إلى بكم

إن الصغاني الذي حاز العلوم والحكم

2. It is stated so in the preface of the Qāmūs, while the printed copy is in three volumes.

of the *Lāmi*<sup>1</sup> was finished, while it is stated that only five out of sixty volumes were finished. Shidyāq was puzzled with what seemed to be contradictory statements. The only explanation is to assume that *Lāmi*<sup>1</sup> was made, like *Muḥkam* and *'Uḡab*, which were to be its main sources, in the model of al-'Ain.<sup>1</sup>

We have already seen in dealing with al-'Ain that its order is a phonetic one, i.e. ع , ح , ه etc. and ending with labial letters ف , ب , م . In this case it is possible that the word فكه , since it has the letter ه which is the third one in al-Khalil's model, appears in one of the five volumes of *Lāmi*<sup>1</sup>. Unfortunately no manuscript of it is known to have survived.

Zabīdī<sup>2</sup> states that the number of words in *Qāmūs* amount to sixty thousand as compared with *Ṣiḥāḥ* which numbers forty thousand, and with *Lisān al-'Arab* which is eighty thousand.

Shidyāq<sup>3</sup> denies that *Qāmūs* contains more words than *Ṣiḥāḥ* and says that he has examined the first half of *Qāmūs* and found that it has only 5,450 roots under which many derivative forms are recorded. In fact, Shidyāq is a

---

1. Lane, preface, p. XVIII.

2. In his preface to *Tāj al-'Arūs*, p. 23.

3. *Al-Jāsūs*, p. 107.



very severe critic of the Qāmūs and this can be deduced from the title of his book, al-Jāsūs, which means the Spy. Among the many accusations that he has made against Fairūzabādī is that he has filled his book with many proper names of people from all walks of life including scholars, judges and rulers. There is no harm in this since it gives us some information of such people. But Shidyāq makes a sound remark when he criticises the order in which these names are placed. He says: "Qāmūs has treated the proper names including foreign words as if they all had roots and additional letters, while this is not the case in some of them like the word for Gabriel.

It is interesting to notice that long before the author of al-Jāsūs, al-Khalil had said in al-'Ain that words like إسماعيل were of Hebrew forms made up originally of two parts - the second means God - and that such a combination is like the Arabic forms of 'Abd Allāh and 'Ubaid Allāh.

#### The Characteristics of Qāmūs.

1. In the manuscript Fairūzabādī wrote out in red letters all the roots that Jauharī had left out. When the Qāmūs was printed these red letters were underlines. In return, Zabīdī<sup>1</sup> has pointed out all the roots occurring in

---

1. In his Tāj which is a commentary on Qāmūs.

Jauhari's *Ṣiḥāḥ* which the *Qāmūs* had left out.

2. Roots that end in long vowels like **رجا** and **وعى** are classed either under *bāb* of **و** like the first ~~word~~ or the *bāb* of **ى** like the second one, according to grammatical rules, while they are recorded under one *bāb*, i.e. chapter, in previous dictionaries.

3. With regard to the gender of nouns where the masculine and feminine forms can be distinguished by means of **هاء التانيث**, he does not repeat the word in the two forms but says the first one and follows it with this term: **وبالهاء** e.g. **كريم** means generous and **وبالهاء** means generous (F). Sometimes he departs from this and states the two forms e.g. **ثعلب ، والأتى ثعلبة**.

4. He had used some abbreviations to indicate certain things. These are: (a) **م** stands for the word **معروف** i.e. well-known, (b) **ع** for **موضع** i.e. place, (c) **ج** for **جمع** i.e. plural, (d) **هـ** for **قرية** i.e. village (e) **د** for **بلد** i.e. town.

5. Like many other concise dictionaries he omits the evidential examples. Neither does he mention the authorities from whom he draws information, except in the preface where he has referred to *Muḥkam* of ibn *Ṣidāh* and *'Uḇāl* of *Ṣaghānī*.

He states, however, that he has consulted about a thousand books ranging from books on philology and lexicons to biographies and scientific works which enable him to deal with many proper names in his Qāmūs.

Comparing Fairūzabādī with Jauharī, Shidyāq takes the latter's side. It was not necessary for the Qāmūs to choose for the purpose of reference and criticism only the Ṣiḥāḥ among all other dictionaries, for no dictionary has<sup>1</sup> recorded the whole vocabulary of Arabic.

This fact has been recognised by many philologists. In his preface to his dictionary Azharī says, "The Arab tongue i.e. language is so vast that it is beyond anybody's ability to count the whole of its vocabulary, and possible to no one except a prophet." Again ibn Fāris in his Mujmal quotes the same passage and adds, "This statement has confused some scholars who take the view that there is a contrast between such a statement and what al-Khalil has said in al-'Ain - "I have recorded all the Arabic language in my book". The fact is that al-Khalil means that he is the first to record all the possible combinations of Arabic

---

1. Al-Jāsūs, p. 5, 105.

letters which make up the whole vocabulary of the language.<sup>1</sup>

Although Qamus does not mention any source in the text, some of his information can be traced back to al-Khalil. Zabīdī in the Tāj has pointed out many passages which were taken directly from al-'Ain.

#### B. TAJ AL-'ARUS

The completion of the Qāmūs has been followed by many commentaries on it, and by two translations, one in Turkish and one in Persian.

The most prominent commentaries are (i) Tāj al-'Arūs by Zabīdī and (ii) al-Jāsūs by Aḥmad Fāris Shidyāq. Some scholars have confined themselves to the explanation of the preface only. Among those who undertook the task of commentary on the text is the Amir of Yemen, al-Ashraf. There are also some treatises in the form of a comparison between Siḥāḥ and Qāmūs. More than a dozen commentaries have been recorded in the prefaces to Tāj and to al-Jāsūs. A full account of them can also be found in the introduction to the printed copy of the Qāmūs by the editor Shaikh Hurainī.

---

1. Al-Mujmal.. p. 250

Here we will confine ourselves to Zabīdī<sup>-1</sup> and Shidyāq.

Zabīdī is the last lexicographer to follow the old school in recording the authority for every piece of information in his book *Tāj al-'Arūs* and in mentioning the names of the scholars quoted.

Zabīdī was born in the town of Zabīd in the country of Yemen. Later he left for Egypt to live there till he died in the year 1205 A.H. (1884 A.D.)

In his preface to *Tāj*, Zabīdī has made reference to more than fifty Arabic lexicons. Among his early sources are *Jamharah* by ibn Duraid, *Ṣiḥāḥ* by Jauharī and *Muḥkam* by ibn Sīdah. Zabīdī does not seem to have possessed a copy of *al-'Ain*, but he draws much information from *al-Khalil* through the medium of ibn Duraid, ibn Fāris, Azharī and others.

Zabīdī does not commit himself with regard to the authenticity of *al-'Ain* and its real author. He does not give a decisive view on the matter, but contents himself with quoting Suyūṭī's opinion. The latter quotes many views

---

1. He should not be confused with Zubaidi (d. 389 A.H.) who made the abridgement of *al-'Ain*, since in Arabic writing they look alike.

on the question and tends to follow those who ascribe the book to al-Khalil.

In dealing with ibn Duraid we have already seen that he uses in referring to al-'Ain the phrase, al-Khalil said; Azharī on the other hand refers to it in the words, Laith said, Zabīdī uses both forms, that is to say, he uses the style of Azharī whenever he quotes al-'Ain through him, but when he quotes it through ibn Duraid or ibn Fāris, he follows in their footsteps by resorting to the phrase, Khalil<sup>1</sup> said.

Zabīdī begins his commentary with a long introduction in which he deals with the following ten items: The first three items deal with the following philological questions:

- (a) Is the origin of language heavenly or earthly?
- (b) How many combinations of roots can theoretically as well as practically exist in Arabic?
- (c) Is it possible to count the whole vocabulary of the Arabic language?

Zabīdī, like most scholars with conservative views, has laid much stress on linking question (a) with

---

1. Though Zabīdī in the preface said it was likely that al-'Ain was the work of al-Khalil, in the text he did not make it clear.

the idea that as the Quran<sup>1</sup> is holy, the language representing it must be holy too. As to the second point, it is possible to calculate the roots as has been stated by ibn Fāris in his philological treatise, al-Saḥibī, and Suyūṭī in al-Muzhir. With regard to the third point, he holds the view that it is beyond human effort to count every single word in Arabic.

The next four points deal with technical terms taken from the science of Ḥadīth which have been applied to philology. They mostly discuss the chain of transmission and the question how should we accept or reject a piece of information on the authority of such a chain, without paying much attention to the texts themselves.

The next two items deal with purely philological questions. Zabīdī here reviews the whole variety of grammarians following the line of those who classify them into two main groups: The Schools of Basra and Kufa, ending with ibn Duraid and Thaḍlab.<sup>2</sup>

---

1. It is admitted by Arabic (Muslim) scholars that the Old Testament is holy, but Hebrew is not.

2. ابن دريد البصري ، وثعلب الكوفي

In this item Zabīdī devotes a large space to lexicographers. Again his main source is Suyūṭī's Muzhir which begins the chapter with this phrase: "The first philologist<sup>1</sup> to write a lexicon is al-Khalil ibn Ahmad who composed the book of al-'Ain. Some say 'he did not complete it'."

Such a statement implies that Zabīdī, as we have already mentioned above, holds the view that al-'Ain, in principal, is the work of al-Khalil. The only comment Zabīdī makes on lexicons as a whole is that if it is true that Ṣiḥāḥ was the most in circulation at the time of Suyūṭī, it has been surpassed by Qāmūs, since the latter was more concise.

In another place of his preface Zabīdī states that Qāmūs sacrifices clearness to brevity so that it is often difficult to grasp information at a glance; instead the reader has to look carefully and to think hard in order to understand the text.

The last two items deal with the author of Qāmūs and the chain of transmitting its copy to Zabīdī. With regard to the first point he gives a short account of the author's life and works, and the praise given to him by

---

1. أَوَّلُ مَنْ أَلَّفَ فِي اللُّغَةِ الْخَلِيلُ بْنُ أَحْمَدَ الَّذِي عَمِلَ كِتَابَ الْعَيْنِ



various biographers. The second point is concerned with the chain of transmission to show how he receives the reading of the text from his own time back to Hajar, who took it orally from Fairūzabādī, the author of the Qāmūs. Perhaps this is the last known recorded chain of transmission in philology. Since then the doctrine has died out.<sup>1</sup>

### The Plan of the Tāj al-'Arūs

The book of Tāj is in size about five times that of Qāmūs. The relation between the two texts is as follows:

- (a) The text of Qāmūs is included in that of Tāj by means of brackets, for example: ( ويعرب ) كينصر ( بن قحطان أبو )  
قبائل ( اليمن ) كلها ( قيل ) هو ( أول من تكلم العربية )

In this extract the words in brackets, which can be read alone, are those of the Qāmūs.

- (b) Zabīdī adds the shawāhid which Qāmūs has omitted. Most of these shawāhid conform with and are taken from those of early Arabic dictionaries, including al-'Ain.

- (c) Tāj explains in detail some concise points and in doing so he quotes many authorities. Besides the great number of philologists who usually appear in most earlier

---

1. The only form of transmission still practised in Egypt is that of Reading of the Quran, . . . .

lexicons, and who are quoted by Zabīdī also, there are many other authorities on geographical and other medical matters to supply explanations for the vast number of proper, personal and place names, which fill a considerable part of the Qāmūs.

(d) Sometimes Qāmūs does not record all the derivative forms of a given root. In this case Zabīdī mentions the forms left out by the Qāmūs under the heading **وما يستدرك** or **المستدرك** (Supplementary comments.) For example under the root **ل ب ب** Zabīdī adds **وعن الليث: والصريخ اذا اندر القوم** **ل ب ب** **لبيب** ، وذلك ان يجعل كانه وقوسه في عنقه ، ثم يقبض على تلييب نفسه ، وانشد : انا اذا الداعي اعترى او لبيا

In another place where Qāmūs records **ويح** , Zabīdī adds:

**قال الخليل : لم تستعمل العرب على هذا الوزن**  
**الأ - ويل ، ويه ، ويك ، ويس .**

As Qāmūs has written out in red all the words said to have been left by Sīhāh, Tāj has pointed out all the forms believed to be left out by Qāmūs.

---

(11) The passage in al Ain reads -

**والصريخ يصرخ الى القوم ويلبب ، ويقال " يلبيب " لأنه يجعل كانه او قوسه في عنقه ثم يقبض على تلييب نفسه ويصرخ ، قال :**  
**انا اذا الداعي اعترى او لبيا**

In these two Arabic quotations, Zabīdī refers once to al-'Ain in the form "Laith said" and once in the form "Khalil said". The first is through Azharī, the second is through ibn Fāris and ibn Duraid.

It is interesting to notice that in dealing with the word **بغات**, Tāj quotes Azharī as saying, "This word was recorded by Laith (i.e. al-Khalil in al-'Ain) as **بغات** with the letter **غ**. "This proves", Azharī concludes, "that such an error cannot be attributed to al-Khalil, therefore the book must be by somebody else, i.e. Laith." Tāj comments by quoting Abū 'Ubaidah<sup>as</sup> saying "The word **بغات** is with **غ** and this is al-Khalil's opinion as well."

In consulting al-'Ain itself, we find that al-Khalil has recorded both forms of pronunciation **بغات** and **بغات**.. His own words are:

ويوم بغات وقعة كانت بين الاوس والخزرج ، ويقال  
بغات بالعين ، وبغات على موضع اميال من المدينة .

In his Tahdhīb, Azharī refers only to one possible form of the word **بغات** without mentioning the other possibility and adduces the question concerned in evidence

to prove his argument that al-Khalil has not written al-'Ain because "it was impossible that al-Khalil can commit such a mistake."<sup>1</sup>

The theory of denying that al-Khalil was the real author for such a reason cannot be accepted or justified. Azharī himself has committed similar mistakes and he notices that many others have done so, but no one denies them the authorship of their books.

Zabīdī, like many others, was misled and confused by Azharī on the question of the authorship of al-'Ain. Later scholars did not trouble to see the text of al-'Ain and draw direct information and state their own views on the matter. Instead, they related their predecessors' opinions.

Time will reveal more evidence to convince us that al-'Ain was really the work of al-Khalil. The misunderstanding is caused by dealing with the question, not by direct information from al-'Ain, but mainly by adopting other's opinions. In this matter we should not follow the traditional school of philology in basing our judgements on external evidence only, such as, the chain of transmission or the implication that a certain scholar cannot make a mistake; instead we should judge the book on its own merits.

---

1. Tahdhīb, p. 28.

## CHAPTER VI

SHIDYĀQ'S CRITICISM OF THE QĀFIYA ORDERAHMAD FĀRIS SHIDYĀQ

The nineteenth century marks the turning point in the study of Arabic philology.

The influence of European scholars was prevalent in Lebanon. Learned people of that country were eager to adopt the Western approach to knowledge. The inherited traditional approach limited itself to acceptance of the opinion of the previous learned people merely because it was believed that they could not commit mistakes; it took everything for granted. Even when scholars contradicted one another it was the duty of a pupil to interpret their ideas in such a way that they would appear to agree. As most of these scholars were Muslims, they were not free to express a view which might be interpreted as a revolt<sup>1</sup> against orthodox ideas.

This movement was started in Lebanon by an Arabic

---

1. Throughout the history of Islamic subjects, including philology, there appear some elements of opposing traditions. The latest is the case of Tahā Ḥusain when he doubted the genuineness of ancient poetry and when he said that the Quran, as a form of Arabic literature, should be put under criticism.

scholar, Shidyāq, who had the opportunity to visit England at the invitation of the Bible Society in Cambridge.

Faris Shidyāq, the descendant of a Maronite family, received his early education in Beirut where he met many American missionaries. Afterwards he went to Cairo in the year 1834, where he edited the first Arabic newspaper in Egypt, the Egyptian Gazette, for Muḥammad 'Alī Pasha.

His American friends asked him to go to Malta to organise the Arabic press there. On his return from England, he went to Paris where he met the Bey of Tunis, 'Aḥmad Pasha. Shidyāq presented the Bey with a poem, Qasīdah, in his praise written after the model of the famous Qasīdah<sup>1</sup> which Kaṣīb has presented to the Prophet, and in exactly the same rhyme and scansion.

The Bey sent him a special cruiser to take him from Malta to Tunis where he was converted to Islam. Since then he adopted the name of 'Aḥmad after the Bey's own name. There again he founded the Arabic Tunisian

1. The Qasidah of Shidyāq was translated into German in 1851, ZDMG, p. 250. The Qasidah of Kaṣīb begins

بانت سعاد فقلبي اليوم مقبول متيماً لثراها لميجز مكبول

Gazette, RĀ'ID. In the year 1857 he was called to Istanbul where he edited the Arabic periodical, al-Jawā'ib, in which he presented his readers with new philological and literary criticism. This was his last occupation till he died in 1878 A.D. His body was later brought to Beirut. His investigations have been followed by many scholars including Zaidān<sup>1</sup> and Karmalī.<sup>2</sup>

His experience in journalism gave Shidyāq the ability of devoting critical activities to every field of Arabic. His sharp criticism of conservative views on philology and literature created for him many enemies. His special field was lexicography where he applied a new method of analysis to Arabic philology. He started by denouncing the traditional idea of accepting anything that was laid down by certain scholars for the only reason that they were beyond criticism.

In doing so, he chose the celebrated dictionary, Qāmūs of Fairūzabādī, to subject it to the analytic method. He called his treatise on the subject, al-Jāsūs, The Spy.

- 
1. In his book, the Philosophy of Language.
  2. In his book, the Development of Arabic.

His sharp attacks could equally well refer to many lexicons written before Qāmūs. Al-Jāsūs was followed by another work called *سُرّ اللّيال في القلب والابدال*, The Secret Nights of Shifting and Interchanges (of letters within a word).

#### A. AL-JĀSŪS

Shidyāq divided this book into twenty-six chapters, but they all deal with the following problems:

- (a) The order of the roots.
- (b) The arrangement of the derived forms under a given root.
- (c) Information and definitions.
- (d) Comments of Qāmūs on *Ṣiḥāḥ*.
- (e) Miswriting (*taṣḥīf*) and genuine words.
- (f) The reflexive forms.

#### (a) The order of the roots.

Jāsūs remarks that the main purpose of Qāmūs, as the author says, is to help the reader with a concise text in order to obtain sufficient knowledge of Arabic vocabulary in the form of a small book which can be learned by heart, if possible. If this is the case, Fairūzabādī has chosen the order of *Ṣiḥāḥ*, which is a Qāfiyah order, instead of adopting the ordinary alphabetical order which



was adopted by al-Mujmal of ibn Fāris (d. 387 A.H.). It would have been more practical if he had done so. The need for a qāfiyah order to help writers and poets of that time does not justify sacrificing the ordinary alphabetical order. Shidyāq proposes that there should be a special book to meet such a need. In this respect, he calls upon lexicographers to adopt the strict alphabetical order, which is easier and more practical.<sup>1</sup>

(b) Arrangements

A given root in Arabic, like  $\text{د د ع}$ , can have more than one meaning, i.e. can be homonymous, and the derivative forms of each meaning can be numerous. These words can be formed according to certain grammatical rules by modification of vowels and by adding certain additional letters as affixes. As Shidyāq states, these forms are recorded in Qāmūs at random and the reader has, in consequence, to read through the whole passage concerning the root in question in order to find the meaning required for a given word. This criticism can be applied also to

---

1. He did not fulfil the conditions himself and founded his own lexicon, Sirr al-Layāl, on a very complicated order.

other lexicons especially voluminous ones such as the Lisān al-'Arab and Tahdhīb.

(c) Information and definition.

In his opinion, Qāmūs is filled with a vast number of proper names of learned people in order to give short accounts of their lives. Shidyāq argues that this should be the task of a biographer, not a lexicographer. Again he remarks that this is not necessary for Qāmūs to explain in detail certain medical terms or the usefulness of some plants as cures, as if the book were a medical dictionary. As to proper names, Shidyāq states that Qāmūs has not recorded them in their proper places, since most of them are loan words and it is not accurate to treat them in the same way as Arabic words, i.e. to apply the theory of radical and additional letters to them.

(d) Comments on Ṣiḥāḥ.

In the same way as the author of Qāmūs used to make direct attacks on the Ṣiḥāḥ of Jauharī every time he referred to it, especially when recording words that Ṣiḥāḥ had left out, so has Shidyāq in his turn recorded all the words occurring in Ṣiḥāḥ and left out in Qāmūs. It is not fair of Qāmūs, Shidyāq points out, to criticise only Ṣiḥāḥ

and to chose it as a target for his attack, since there are many words that have been left out by other lexicons as well.

(e) Genuine words and Tashīf.

In dealing with such a question, Shidyāq has touched upon the major philological problem of the genuineness of words and, in consequence, the question of the period out of which we can quote our evidential examples, the shawāhid, and what are the poets who we can regard as *حجة* (source of proof) and who are the certain class of philologists who can inform us about the miswritten words, *المصحف*, and what is the pure Arabic vocabulary, etc.

Shidyāq disagrees with the tradition that the period of Faṣīḥ should be confined to pre-Islamic, i.e. Jāhiliyyah, and to the Umayyad periods only, that is to say, that the period is only about 300 years. Commenting on this, he asks: Why should we not accept verses from poetry composed after that period as Faṣīḥ?

Although critics admit that some later poets were as good as their predecessors, why are they unwilling to take their poetry as proof.

Philologists, Shidyāq demands, should have gone to Arabic tribes and recorded their dialects, instead of confining themselves to what had been related to them by early scholars, who have either left out words from the vocabulary of the language, or have added some words which were not Arabic. A typical example of the first type is Jauharī's *Siḥāḥ*, and of the second, Ṣaghānī's *'Uḇāb*. Qāmūs, says Shidyāq, is a typical example of both.

(f) The Reflexive Forms

When Shidyāq finds that Qāmūs has made many mistakes, he intends to make a supplement to Qāmūs, and he adds: "I have already written five parts. Later on, when I had the opportunity to see *Lisān* and *Tāj*, I noticed that they contained more than I have collected. I determined to summarise one of them, if conditions permitted. Anyhow, I found most philologists were misled by the general grammatical rule that the reflexive<sup>1</sup> form is mostly intransitive. My own view is the opposite. I may take this opportunity to record all the forms of transitive and intransitive here."

Shidyāq has devoted a large portion of his *Jāsūs* to a record of all these forms. The order in which all

---

1. By this it is meant the Arabic term, المطاع .

these forms (words) are listed is not the ordinary alphabetical order, which he calls upon us to adopt; but it is the qāfiyah order like Qāmūs. Concluding, we find that the sharp criticism of Qāmūs to which Shidyāq committed himself was difficult to abandon when he undertook the task of compiling a lexicon. The fact that it is a kind of supplement to Qāmūs does not justify adopting the same order in dealing with words in the perfect form.

#### B. SIRR AL-LAYĀL

The treatise is based on the assumption that words are onomatopoeic by origin and we must look for their source in the cries of animals and the noises occurring in nature. To illustrate this he adduces the word **قطّ** as an example. He claimed that it is the imitation of the sound of the axe cutting wood. He even goes further to say that the English word "cut" resembles the Arabic word **قطّ** with the same meaning and nearly the same sound. From **قطّ** he derives the words **قطع** , **غَمّ** , **قطش** , **قطف** , **قَطْم** , **قَطْم** . Another example he gives is **غَمّ** from which derive words like **غَمْد** , **غَمِر** , **غَمَس** . Again, he says, that the reduplicated forms like **قطقط** , **غَمّغَم** ,

are derived from **قَطّ** and **غَمّ**. In many cases he finds that quite a number of sounds replace one another, for example **جد ف** and **جد ث** or exchange positions e.g., **جذب ، جذب - ايس ، يفس - لبّي ، لبّ**

In adopting this theory Shidyāq finds that the guttural letters, **حروف الحلق**, have special characteristics and it would be appropriate to deal with them in one place at the beginning of the book. In other words, he picked them up and placed them at the beginning of the alphabet, like in a way, the order of the al-'Ain. Thus his order is

[أ (ح خ ع غ هـ) ب ت ث ج × × د ذ ر ز س ش  
ص ض ط ظ × × ف ق ك ل م ن × و ي<sup>2</sup>

Another aspect of his order is the reverse of the roots, e.g. **د ر ، ر د - ب ح ، ح ب**. Each pair come in the same place. Furthermore, he places the roots (non-guttural, which have been put first) according to their last (second letter) i.e. qafiyah.

If we want to look up a word, like **كتب**,<sup>1</sup> we take only the first two letters **ك ، ت** and as

1. Also the root **ك ت ك** is recorded in the same place.

2 The sign ( ) is for al-Khalil's guttural letters, the sign [ ] includes **ألف**, and the sign × shows the places of the letters shifted at the beginning.

ت comes first, we should look under the chapter on ت ; then follow it from the beginning, in this case from ح خ غ ه ب ت . Under ك are recorded all the words which begin with ك , like كتب , كتف , كتم . This order is very complicated.

Shidyāq could easily adopt al-Khalil's order which is more suitable for his purpose, or could as well adopt the ordinary order to make his treatise practical to use especially because he wished the Qāmūs to adopt. Instead he adopts an order of his own which is a combination of all previous orders.

However, the criticism of Qāmūs by Shidyāq, and his attempt to deal with the problem of the origin of words in a different manner from that of the traditionals, have opened our eyes to a new method of investigation and freed us from blindly following ancient philologists. He inspires modern scholars like Jurjī Zaidān who wrote a treatise on the philosophy of language and Ṭahā Husain who suspects the genuineness of Arabic Jahiliyyah poetry.

Such learned men have given an impetus to Arab bodies to set up academies in many Arab capitals like Cairo and Damascus to undertake the task of scientific philological investigations.

P A R T    I I I

THIRD   STAGE

THE STRICT ALPHABETICAL ORDER



## CHAPTER VII

VOCABULARY OF THE QURAN AND HADĪTH

As early as the fourth century<sup>1</sup> Hijrah, Arab philologists adopted the ordinary alphabetical order in arranging words in the texts of their dictionaries. Traditionalists, however, have, in one sense, a lead in this system. Al-Bukhārī (d. 256 A.H.) has arranged the names of al-Muhaddithīn, <sup>1</sup>المحدثين, in the ordinary alphabetical order, with regard to the first letter only. Again Ibn Qutaibah (d. 270 A.H.) has arranged his dictionary of obscure words in Quran and Hadīth with regard to the first letter of the words given.

The relation between Hadīth and lexicography is so close that traditionalists have to study philology as a background subject and, in particular, the meanings of obscure words. On the other hand, philologists have to know (and to learn by heart) the Quran and sufficient numbers of Hadīth. All these conceptions of science are considered to-gether with others in the generic term - Islamic subjects.

---

1. R.A.A.D. 1941, p.520

In the early days of Islam, Arab scholars formed the conception that the Arabic language, being the language of the Holy Quran, was a sacred language. The early Arab grammarians and philologists paid considerable attention to the study of the vocabulary of the Quran and Ḥadīth. It is taken for granted by the Arabs that the vocabulary of the Quran is genuine and it can be taken, like classical poetry, as evidential example. But for the Ḥadīth, there is a dispute about its vocabulary. The question has, however, been settled by the Arab Academy when they took a decision concerning the genuineness of the vocabulary of the Ḥadīth. They took the view that a great number of the Ḥadīth are not genuine; and some of the genuine have not been related to us in the actual wording of the Prophet, but by the general meaning, الرواية بالمعنى. Therefore, many restrictive terms are laid down with regard to the genuineness of the vocabulary of the Ḥadīth.<sup>1</sup>

---

1. Majallat al-Majma', vol. 4, p. 7.

The chronological development of the lexicography of the Quran and Ḥadīth can be divided into three stages:-

A. Short treatises composed by scholars who were famous in philology, such as, Abū 'Ubaidah, Naḍr, 'Asma'ī and Qutrūb.

B. Voluminous books compiled by scholars, whose interest in collecting Ḥadīthes was motivated by the wish to explain obscure words in them.

C. Specialised works in which the authors selected the difficult words of Ḥadīth and Quran and arranged them in a manner like that of a dictionary, i.e. in ordinary<sup>1</sup> alphabetical order.

Let us now discuss the three stages in the development of lexicography of the Quran and Ḥadīth.

#### A.

The first philologists to write on the vocabulary of Ḥadīth as such were Abū 'Ubaidah, أبو عبيدة, and 'Asma'ī, الأصبغى, who were contemporaries of al-Khalil and his pupil, Naḍr ibn Shumail.

1. Therefore, when the vocabulary of Ḥadīth was given the shape of a lexicon, it was in the stage of the ordinary alphabetical order.

Abū 'Uбайдah Ma'amar ibn al-Muthannā was a freedman, **مولى**. He is usually associated with Aṣma'ī. Biographers mostly class them together and draw comparisons between them. It is related <sup>1</sup> that Abū 'Uбайдah was untidy in his personal appearance and not eloquent, but had a splendid knowledge of philology and genealogy, **اللغة والأنساج**, while Aṣma'ī was smart and eloquent, but inferior in his knowledge to Abū 'Uбайдah. Of them, Abū Nuwās, the poet, says: "Aṣma'ī is like a nightingale in a cage, while Abū 'Uбайдah is a goatskin stuffed with knowledge." <sup>2</sup> Students of that time, attending the lessons of Aṣma'ī, found a clear-minded man who was able to express his thoughts with ease, but lacked depth. Abū 'Uбайдah, on the other hand, possessed deep knowledge, while he found difficulty in conveying it to others. Some learned men, comparing them, said, "When people go to Aṣma'ī, they are like those who buy dung in the jewel-market", (**اشتروا البعري سوق الدر**), "but those who go to Abū 'Uбайдah buy gems in the dung-market". (**اشتروا الدر في سوق البعر**).

It is also related that both scholars once attended the court of the Wazīr al-Faḍl ibn al-Rabī' who asked them about their treatises on Horses, i.e. on

1. Bughyat, p. 395.

2. الأصمعي بلبل في قصص ، وأبو عبيدة أديم طوى على علم.

obscure words related to horses. Aṣma'ī said, "Mine is only one volume", and Abū 'Ubaidah said, "Mine is fifty". Al-Faḍl challenged them saying, "This is my horse; come, both of you, and describe it, naming every part in its body as you have written in your books". Abū 'Ubaidah said that he was not a veterinary surgeon, , and the vocabulary was something merely taken from the Arabs. When Aṣma'ī's turn came, he began naming the members of the horse from head to tail, pointing to each and mentioning poems connected with it, when there were any, and was rewarded with the horse as a gift. Aṣma'ī once said, "Whenever I felt the desire to annoy Abū 'Ubaidah, I mounted the horse and went to him."

Their method in lexicography was to write separate treatises for different subjects such as palm trees, camels etc; these subjects included treatises on the obscure words of Qur'an and Ḥadīth. This line was followed by the philologists of the time such as Naḍr ibn Shumail and Qutrub. Most of them died in the second century of the Hijrah.

#### B.

In the third century of Hijrah came Abū 'Ubaid al-Qāsim

- 
1. He is referred to in Arabic books as Abū 'Ubaid, he should not be confused with Abū 'Ubaidah,

ibn Sallām, who spent forty years collecting Ḥadīth with their chain of transmission ( *الأسناد* ) to explain the meanings of their obscure words. 'Abū 'Ubaid received his knowledge from famous philologists of his time such as 'Abū 'Ubaidah, Aṣma'ī, Kisā'ī. He used the numerous books of his teachers in compiling his own, for instance in his book *غريب المصنف*<sup>1</sup>, (The Obscure Words of Selected Subjects). He relied on the works of Aṣma'ī, especially for his great book *Gharīb al-Ḥadīth*. The work *غريب الحديث*<sup>2</sup>, was very large due to the fact that he supplied in it the for every Ḥadīth. Zubaidī in his *ṭabaqāt* related that some of Abū 'Ubaid's friends had informed him that a certain critic had found in *Gharīb* about two hundred mistakes. Abū 'Ubaid, commenting on this said, "What do two hundred mistakes matter in seventeen thousand words? And even so, if this critic had discussed them with me we might have found many a way out."<sup>3</sup>

- 
1. It is stated that Abū 'Ubaid has relied in compiling that book on Hashimid and on Aṣma'ī's work. Also on some Kufi scholars. See G.A.L., Supp. I, p. 166, and Bughyat, p. 377.
  2. This book has been mentioned among Abū 'Ubaid's works by all biographers as the author's best work. G.A.L. Suppl I, p. 107 and preface to ibn al-Athīr.
  3. Bughyat, pp. 376, 377.

The next to follow Abū 'Ubaid was <sup>أبو عبد الله</sup> Muslim ibn Qutaibah al-Dīnawarī. He was leading in literature and philology and prominent as a chronicler of events.

(كان رأساً في اللغة والأدب والأخبار). He was reliable in his authorities and pious in his behaviour and was appointed a judge in the town of Dīnawar.<sup>1</sup>

Besides his works on the vocabulary of Hadīth he wrote Ṭabaqāt al-Shu'arā', طبقات الشعراء, The Classes of Poets, in which he recorded all those poets whose poems can be used as evidential examples.

He also wrote some treatises on grammar and literature.

His works on Quran and Hadith include the following:

1. إعراب القرآن Parsing of the Quran.
2. معاني القرآن Meanings of (the words of the) Quran.
3. غريب القرآن Obscure words in the Quran.
4. شكل القرآن Problem of (the syntax of the) Quran.
5. غريب الحديث Obscure words of the Hadīth.

The last two works are edited in the form of one single book by a late scholar; the two separate original

1. From this name came the nisbah 'Dīnawarī' الدينوري by which ibn Qutaibah was surnamed, but he was born in Baghdad in the year 213 A.H., and died in 267 A.H.

books are thought to be lost.

The third scholar to follow Abū 'Ubaidah was Ibrāhīm ibn Ishāq al-Ḥarbī, who was distinguished in the fields of jurisprudence, Tradition and philology,

• كان إماما في الفقه ، حافظا للحديث ، مميّزا للغة . As to his character, he was ascetic and so pious that after reading a line of poetry he used to recite some verses from the Quran.<sup>1</sup> His book on Ḥadīth was so long (due to Isnād) that people were unwilling to make use of it.

These voluminous books of Abū 'Uba'id, ibn Qutaibah and Ḥarbī were the main sources among the numerous works quoted by ibn al-Āthīr.

### C.

This is the last highly developed stage in dealing with obscene words of Ḥadīth and Quran. Among the works which have survived to the present day are:-

- 1) The Gharībain by al-Ḥarawī.
- 2) Gharīb al-Quran by al-Sijistānī.
- 3) Al-Fā'iq by Zamakhsharī.
- 4) Nihayah by ibn al-Athīr.

---

1. Bughyah, p. 178.



1) Al-Harawī (d. 401 A.H.) leads the way in segregating the vocabulary of Ḥadīth and Quran and in arranging it in alphabetical order. He was a friend of Azharī, the author of Tahdhīb. Though influenced by Azharī in putting the vocabulary of Ḥadīth and Quran in a manner like that of a dictionary, Harawī did not adopt the phonetic order, because it did not serve his purpose; instead, he chose the ordinary alphabetical order. He considers only the first and second radical letter of a word, but not the third one. At the end of each chapter, he deals with the quadriliterals; as the trilaterals were commonly understood there was no need to state that the root was of three radicals.

His method can be reviewed as follows: Placing a word under the appropriate heading, he states its meaning in both Quran and Ḥadīth, quoting with Quranic words the verses in which they occur, but linking those from Ḥadīth with the name of the Saḥābī, *الصحابي*, i.e. the one who relates directly from the Prophet, e.g. *عمر*.

2) Sijistānī<sup>1</sup> (d. 330 A.H.) composed a handbook

---

1. His full name is Muhammad b. 'Azīz. He should not be confused with Abū Ḥātim al-Sijistānī, the philologist (d. 255 A.H.).

of the obscure words of the Quran in alphabetical order supplying them with short explanations, neither mentioning his sources, nor quoting evidential examples.<sup>1</sup> He arranged his dictionary considering only the first radical letter, but he added one more thing, that is, he counted the vowels following the first radical, beginning with the vowel a, فتحة , then u, ضمة , and ending with i, كسرة . Thus he made the chapter headings under each letter appear in the manner shown below:

1. باب الجيم المفتوحة
2. باب الجيم المضمومة
3. باب الجيم المكسورة

-----

3) Now we come to Zamakhsharī (d. 538 A.H.) who wrote the celebrated commentary on the Quran, al-Kashshāf, and the well-known dictionary, Asas al-Bulaghah, أساس البلاغة . His work on obscure words of Hadīth is entitled al-Fāiq fi Gharīb al-Hadīth , الفائق في غريب الحديث (The Superior Book on the Obscure Words of Hadīth). His method is to explain these words pointing out their original and transitive meanings, if there are any, and

---

1. His book can be compared with مختصر العين by Zubaidī.

by quoting some examples from ancient poetry to support his arguments. As he was a great grammarian and philologist, he was able to arrange the words in a restricted alphabetical order, i.e., considering the whole three radical letters of the trilateral words, e.g. **أَبَد** is before **إِبِل**, which is before **أَتَن** and all of them before **بَرَع** and so on.

As ibn al-Athīr<sup>1</sup> pointed out, Fā'iḳ is a difficult book to use, since in it, Zamakhsharī has arranged the words in the order of the alphabet, if the Ḥadīth concerned contains only one obscure word. If the Ḥadīth in question contains more than one such word, he proceeds to the explanation of others as well, regardless of their alphabetical order, without repeating them again in their proper places. So that certain words cannot be found without a thorough knowledge of Ḥadīth.

-----

4) The last and most eminent book compiled on "Gharīb" is the Nihāyah by ibn al-Athīr, born at al-Jazīrah, in 544 A.H. and later moved to al-Mausil, where he attended lessons in grammar held by his teacher, ibn Dahān, and in

Ḥadīth from Abū al-Wahab ibn Sukainah. He died in 606 A.H. Besides his celebrated book, Nihāyah, **النهاية**, he composed some treatises on grammar and Ḥadīth.

In the preface of his Nihāyah, ibn al-Athīr reviews the development of the subject, Gharīb al-Ḥadīth, saying that when the work was begun by Abū 'Ubaidah, its scope was limited, because, as he puts it, it is only natural for a new subject to begin in a small way and to gain importance; and, he adds, people at that time were<sup>1</sup> still in the habit of speaking the pure Arabic tongue. It may be added that the number of Ḥadīthes known at that time was comparatively small. Out of thousands of Ḥadīthes, Abū Ḥanīfah, the first of the four great Muslim jurists, is reported to have acknowledged only about<sup>2</sup> twenty.

Ibn al-Athīr has also stated that he has made use of works written before his time. He declares that his main early sources are the three books of Abū 'Ubaidah, ibn Qutaibah, and Ḥarbī, but he says that they have filled their

1. **أنهم كانوا متايزا لون يتكلمون اللسان العربي الفصيح**

It should be noted that the corruption of the language has started earlier, which suggests that **لحن** exists at this time.

2. Tarikh Baghdad, vol. 13, p. 418.

book with the Isnād. When he comes to mention Harawī, he praises him in these terms: "We have come now to a fine group of scholars, who segregated the vocabulary of Ḥadīth and Quran and of course left out the Isnād because it represents another science altogether, including the question of the genuineness of Ḥadīth." In his opinion, it is not the task of writers on Gharīb to concern themselves with either Isnād or criticism of Ḥadīth. References to Ḥadīth in the book on Gharīb cannot, therefore, be regarded as proof of their genuineness, since they are quoted with an altogether different purpose in view.

## CHAPTER VIII

EARLY WORKS.

There are two dictionaries which are considered<sup>1</sup> the earliest with regard to the strict alphabetical order: They are Mujmal by ibn Fāris and Asās by Zamakhsharī.

A. IBN FĀRIS

The first philologist to adopt the alphabetical order in a dictionary is ibn Fāris (d. 395 A.H.). The exact date and place of his death are not known, but it is supposed that he was born in a village called Kirsuf in the district of Sahra. He studied in Kazwīn, Hamadān and Baghdad, and on the occasion of his pilgrimage, in Mecca.

Among his teachers we may specially mention his father who was a philologist and Shafic jurist, al-Khatib,<sup>2</sup> al-Qaṭṭān and ibn Tahir al-Munajjim.

After teaching for some time in Hamadān, where the celebrated *الصاحب بن عباد* was his pupil, he was summoned to al-Raiy by the Buyid, Fakh al-Dawlah, as tutor to his son, Majd al-Dawlah. Of his attitude to life,

1. Tarikh al-Sakhawī, p. 110.

2. Qaṭṭān was the scholar from whom ibn Fāris received the Isnād of al-'Ain.

ibn Fāris was so generous that he frequently gave the clothes he was wearing to the poor.

The Ṣāhib ibn 'Aabbād, who out of modesty called himself his pupil, declared that the works of ibn Fāris were free from error. Although he himself was of Persian origin, <sup>Fāris</sup> ibn defended the Arab grammarians in their controversies with the Shu'ūbiyyes <sup>الشعوبية</sup>.

Among the many works he left, we may mention (1) <sup>1</sup> كتابا لثلاثة (1), in which he endeavours to prove that words of three similar consonants in which three combinations are possible, are synonymous. (2) الاتباع والمزاوجة (2), a collection of words of similar form which are used in inseparable pairs. (3) Fiqh al-Lughah, which is considered to be an introduction to Arabic lexicographical reflections. (4) <sup>نم الخطأ في الشعر</sup> (4), in which he proves that he is broad minded in handling the problem of the so-called immunity against error. In this he opposed any such conception and gives many examples to show that the poets of the Jahiliyyah period have committed some errors. Traditional grammarians have invented means of excusing these errors <sup>بى</sup> تأويل which is a dangerous method used by jurists and grammarians to

---

1. Encyclopædia of Islam, vol. 2, part 1, p. 377.

explain a word or to re-arrange a phrase in a different syntactical order by means of grammatical analysis and thus to interpret as correct what might otherwise appear wrong. To illustrate this here is a well-known example which appears in most books on grammar:

ألم يا تيك والانباء تنمى بما لاقت لبون بنى زياد

The word **يا تيك** , being preceded by the particle **لم** , should be with **جزم** , i.e. **يا تك** , if it is to be grammatically correct. If the rule of grammar had been observed it would have affected the meter **الوزن** which would have been broken in this specific case. Traditional grammarians have given unsatisfactory explanations for this particular example and others of a similar kind. But ibn Faris who does not believe in the immunity of the ancient poets has the courage to say that such examples must be considered to be wrong and adds that we are entitled to reject what is not in conformation with the <sup>1</sup> standard grammatical rules.

وما ورد من ذلك فكله غلط وخطا ، وما جعل الله الشعراء  
بمحصولين ، يوقون الخطأ ، فما صح من شعرهم فمقبول ، وما  
أبته العربية وأصولها فمردود .

1. Dhamm al Khaṭa' P.3.



This little pamphlet, **ذم الخطأ**, has opened to ibn Fāris the way to a serious study of other philological matters which had previously been only occasionally referred to in grammatical treatises.

It is he who has collected all these scattered pieces of information and planned them so as to form an entire book to which he gives the title, **فقه اللغة**, (Jurisprudence of Language). Suyūṭī, later dealing with the same subject in his Muzhir, has copied **فقه اللغة** in a revised form. He goes even to the length of copying the headings of the chapters. Again the title that ibn Fāris has chosen for his book has served as a model for the title of another book by a later scholar, Tha'ālibī, in which he selects a part of the Arabic vocabulary and classes it according to subjects, i.e. semantic dictionary.

The full title of ibn Fāris's book is :-

(**Ṣāhibī** on Jurisprudence of Language and the Arabs' way in their Speech). The book is dedicated to the celebrated writer, **المصاحب بن عباد**.

Among the lexicographical points discussed in the book is the question of synonymous words, on which most philologists take the view that they actually exist, while ibn Fāris is of a different opinion on their origin. He

says that in explaining this question one thing can be indicated by a certain word in some location (dialect) and by a different word in another location.

He composed another book, *الاتباع والمزاوجة*, in which a pair of non-separable words is combined together by being given the same ending, i.e. they rhyme together, e.g. *لَيِّنْ سَيِّنْ*. The second word ( *لَيِّنْ* ) is there merely to rhyme with the first, and it is important to know whether a certain word is *Itbā'*. If it is found to be so, it does not require a special definition in a dictionary. Some lexicons endeavour to give a meaning for such words, but it has been a tedious thing to explain. These pairs of *Itbā'*, *اتباع*, appear in all lexicons, mainly al-'Ain, and have been collected by ibn Fāris in the above mentioned work. All these treatises have, so to speak, paved the way to the compilation of the dictionary of al-Maqāyīs, *المقاييس*.

The order of al-Maqāyīs is the ordinary alphabetical order with the slight difference which will be explained later. The work is based on the theory that all the derivative forms of a given root have one general meaning which is defined at the beginning of each paragraph. Sometimes, a root has more than one general meaning, in this case he explains them.

The significance of such a theory is to apply the general meaning to a new word having the same root. Then he does not find it necessary to have the word authenticised by authorities or confirmed by evidential examples so long as the new word has been made to fit by means of analogy, **القياس**, into some recognised patterns and general meaning.

Al-Maqāyis was edited for the first time in Cairo in 1951. The editor states that there was only one manuscript of the book at his disposal. But there are two more in London, one at the British Museum and one at the India Office Library.

The arrangement of words is alphabetical (ordinary order with a slight difference) For instance, the word **علم** appears under the chapter of **ع** paragraph **ل** subdivision **م**. But it differs from the strict order in the following way: Instead of beginning Chapter **ع** with paragraphs **ك - - -**, it begins with the paragraphs **غ ، ق ، ك - - -** . When the letters of the alphabet are exhausted then the circle begins again **ا ب - -** etc. till **ظ** which forms the last paragraph of the Chapter **ع** . One should be aware of this order which is unusual and not rely on the first radical but count the second as well; and if it occupies the place preceding the first radical in the order of the alphabet then

it is expected to be at the last paragraph of the chapter, e.g. <sup>حجر</sup> is the last paragraph of chapter ح and so on.

The whole dictionary which is arranged in the same order as al-Maqāyīs is al-Mujmal, with which ibn Faris is identified in most biographies and philological treatises.<sup>1</sup> The reason why his Maqāyīs was less circulated is that it was difficult for his own generation to appreciate his theory of Qiyās. The same case has been noticed with al-'Ain as it was hard for the third Hijrah century scholars to appreciate its arrangement. It should be noticed that no one has disputed the authenticity of Maqāyīs as ibn Fāris was not so celebrated as al-Khalil. Hence it was not questioned that he was the author of this rather difficult and unusual work.

He chooses the title al-Mujmal, the Concise, because as he says, the vocabulary of Arabic is so enormous that it is very difficult to compile it in one book only. Therefore he proposes to leave out all the rare words and to confine himself to those in use at his own time, giving only

---

1. Lisān, p. 3.

the absolutely necessary information about them in a way which is as concise as possible.

Ibn Fāris begins both dictionaries by giving references to the main sources of his information. He says that he has relied, among other authorities, on the celebrated five works of which al-'Ain by al-Khalil is the best and greatest. The others are Jamharah of ibn Duraid, the two works of Abū 'Ubaid, al-Musannaf and Gharib and finally Iṣlāḥ al-Mantiq of ibn al-Sikkīt.

In the text of both dictionaries we find him quoting these authorities and many more. By comparing some quotations with al-'Ain, we find that he quotes al-Khalil almost word for word.

#### B. AL-ZAMAKHSHARĪ

The ordinary alphabetical order which was adopted towards the end of the 4th century Hijrah by ibn Fāris was not being followed for a long time by lexicographers. It was not until the first half of the 6th century that such an order with some improvements was brought to light by al-Zamakhsharī.

Being a Mu'tezalite, Zamakhsharī was a free-minded author. In the field of philology he wrote many works, including:-

(a) A treatise on grammar - al-Mufaṣṣal - which is regarded as the second complete work after that of Sibawaih.

(b) The dictionary of *Asās al-Balaghah* - The Basis of Rhetoric.

The author was concerned in the latter work with the distinction between the original meaning of the words and the metaphorical (figurative) ones.

As he had mastered Arabic rhetoric, he composed his commentary on the Quran, al-Kaṣṣhāf, in which he paid special attention<sup>1</sup> to pointing out rhetoric beauties in its style and thus supporting the doctrine of the inimitability of the Quran, *إعجاز القرآن*. He did not find it necessary to rely much on traditions in giving his explanation of the verses. His concern with philological facts in the text of the Quran can be found also in the field of Hadith, where he composed his dictionary *الفائق*, (The Superior) on the obscure words in the Traditions.

As the science of Rhetoric was at its peak during Zamakhsharī's time, he based his Arabic lexicon on one important aspect of *البلاغة*, i.e. the original and

---

1. Encyclopædia of Islam, vol. 4, part 2, p. 1205.

transitive meanings of words.

Under a given root, say ك س ب , he gives as illustration these phrases: كسبت المال ، وتكسبت بالشعر . Then under the division on the metaphorical meaning in which he opens with the expression ومن المجاز , he gives this example as illustration:

Sometimes he fails to give the transitive meanings for certain roots, e.g. in the roots ف أ ر ، كرر

Some scholars, however, deny the conception of 'majāz' in Arabic.<sup>1</sup> If we admit some forms of majāz we must say that there is no sharp division between the two forms. Thus the adoption of such a system is not justified from the point of view of lexicography. After all, a word can mean many different things according to the context in which it appears, and it is the task of a philologist to define such different meanings as they occur, regardless of their مجاز or حقيقة . But as we have already pointed out, Zamakhsharī is mainly interested in the doctrine of I'jāz, إعجاز , which he adopts in his commentary on the Quran. Therefore he finds it necessary to state the original and figurative meanings of the vocabulary as such,

---

1. Tāj, p. 8.

in order to apply to the Quran as well.

In the preface to his dictionary, *Asās*, the author has emphasised the fact that the Quran is superior to other Heavenly Books with regard to rhetoric:

ولمّا أنزل الله كتابه مختصاً من بين الكتب السماوية بصفة البلاغة

He considers it, therefore, to be the task of the scientists or learned men to explain why it is that the Arabs, who have the most remarkable gift of eloquence, have failed when challenged by the style of the Quran to produce its equal. "Along these lines," adds Zamakhsharī, "Mahmūd ibn 'Umar al-Zamakhsharī is going to compose his book, *Asās al-Balāghah*."

Among the main purposes of the dictionary, the author proclaims his intention to make selections from the best style of the eminent writers and poets, which come up to a certain standard, and whose words are not hard to pronounce because they are easy on the tongue. Another purpose, he points out, is to arrange the words in order (he means a strict alphabetical order) and not to record them at random.

---

1. *Asās*, preface, p. 1.



Furthermore, Zamakhsharī declares that he has separated the original meanings from the figurative ones in order that the reader may obtain a good model, on which he can rely when composing, so that he may finally succeed in achieving the standard of the previous writers and poets, provided that he has the gift and skill to do so. From this we see that Zamakhsharī has confined himself in his dictionary to a certain class of words, namely, the vocabulary necessary for the conception of rhetoric.

With regard to the text of Asās, Zamakhsharī has confined himself besides the limited words to certain expressions collected directly from Arabic literature. Sometimes he gives examples of his own style extracted from his book ( *الكلم النوايح* ), The Eloquent Words, e.g. the following quotation in Asas<sup>1</sup> is taken from the former book: *وتقول ركب الحصان ، وأردف الحصان* i.e. He rode the horse and mounted behind him the virgin girl.

Like ibn Fāris, Zamakhsharī does not limit the term Faṣīḥ to the ancient literature only, but finds a way in extending this term to the literature of his own time by means of the metaphorical style, *الجاز*. Therefore,

---

1. Asās, vol. 1, p. 179.

he hardly quotes previous authorities, الرواة , who have been quoted many a time in other dictionaries, apart from a few instances in which the names of al-Khalil, Sibawaih and Aṣma'ī appear.

The dictionary of Aṣās was printed in Cairo (1932) in a very legible form and with a full system of punctuation. Unfortunately, this edition can hardly be regarded as edited; there is neither an introduction nor an index. Furthermore, there are no comments on some statements which badly require explanations.<sup>1</sup>

From the headings and arrangement of the articles in Aṣās, the following facts can be drawn. Unlike the present time, the order of the alphabet is slightly different, viz., the letter comes before the letter<sup>2</sup>.

Besides the dictionary, Aṣās, Zamakhsharī has compiled another treatise on the proper names of places, mountains and waters under the title, .

- 
1. There are many lines of poetry given without any mention of their authors, and some quotations from Zamakhsharī's other works, and some meanings have been given as original الحقيقه while they are figurative المجاز and vice versa.
  2. This order can be found also in al-Jamharah of ibn Duraid.

He arranges in this treatise the names according to their initial letters only, regardless of the fact whether it is a radical letter or an additional one. It is true that once the word has become a proper name, it becomes still more admissible to disregard the condition of the initial letter. Therefore the name **مربع** which is etymologically derived from the root **ر ب ع** is rightly classed under the chapter dealing with names beginning with the letter .

Zamakhsharī divides this book into twenty-eight chapters, each representing a letter of the alphabet under the heading **الباء، التاء** etc. and **ما في أوله الهمزة**.

However, he does not supply satisfactory definitions of these proper names. Sometimes he only says of a word, it is a place , but does not commit himself any further as to where and what it is. The last pages of the book contain short paragraphs on:

- (1) The Big Mountains situated between Yanbu<sup>ع</sup> and Mecca .
- (2) The Small Mountains between them.
- (3) The Valleys between them.
- (4) The Waters between them.

It is probable that he missed some words which occurred to

him after he had finished compiling the main body of the book and so he inserted them in a separate paragraph.

The works of Zamakhsharī on lexicography are concise and therefore can be regarded as books for practical use for students. As he declares in the preface to *Asas*, he wants to help the reader (the student) to acquire a standard of the eloquent style.

Unlike Major dictionaries, *Asās* does not record the entire vocabulary of Arabic. However, it paves the way for arranging words according to a strict alphabetical order as is done at the present day, thus saving much time and trouble.

-----

#### REVISED ORDER OF EARLY WORKS

The eighth century of Hijrah witnessed a lively and active movement in the field of lexicography, and those lexicographers seem to have been willing to undertake a form of revision, rather than creation, to fit their own purpose.

We have already dealt with a large and voluminous lexicon which surpassed in size all other dictionaries, namely, the *Lisān al-'Arab*. We find, besides, that different sorts of lexicons were made in the form of concise diction-

aries. The two main lexicons of this character are  
 al-Mukhtār<sup>1</sup> and al-Misbāḥ<sup>2</sup>.

#### A. AL-MUKHTAR

It has already been stated in dealing with the Sihah that there are many abridgements and translations of that dictionary. The best and most circulated summary is the Mukhtar by 'Abd al-Qādir al-Rāzī. (d. 780 A.H.)

Giving the purpose of his abridgement of the Ṣiḥāḥ, Rāzī declares in his preface to the Mukhtār: "Since the Ṣiḥāḥ is the best Arabic lexicon with regard to the arrangement of words, being easy to use, and also the most 'Ṣaḥīḥ' (i.e. it records only the genuine vocabulary) book of its kind with a wide circulation, I have abridged it in a treatise called Mukhtār al-Ṣiḥāḥ (The Essence of the Ṣiḥāḥ).

About the general lay-out of the Mukhtār, Rāzī announces that he intends to confine himself to what every learned scholar or jurist or traditionalist must know, especially the vocabulary of the Quran and Ḥadīth.

1. Al-Mukhtār is the short title for an abridgement of Jauharī's Ṣiḥāḥ. The full title is Mukhtār al-Ṣiḥāḥ.

2. This is a short title also. The full title is

'The Light Giving Lamp on the Obscure Words in Rāfi'ī's Commentary'.

In this summary, the author has omitted all the difficult and obscure words, in order to make the book<sup>1</sup> easy to memorise.

As he points out, he adds some useful information which is also introduced in the text by the phrase قلت 'I have said'. In the preface he explains in detail the use of the key-words in his dictionary. These keys are referred to by the word باب, the model of which he intends to point out the forms of infinitives, المبادئ, of a particular verb-pattern. To illustrate this, he counts the most used patterns as twenty. The form فعل يفعل has one of two patterns for the masdar: a) فعلا and b) فحولا. The key for a) is قطع يقطع قطعاً and the key for b) is دخل يدخل دخولا. When he says of a verb that it is in the pattern دخل (من باب دخل), it implies that the form of the present is like that of يدخل and the form of the masdar is like that of دخولا, and so on.

The twenty are:

Two for	فَعَلَ	يَفْعَلُ	keys are	خضع ، قطع
Five for	فَعَلَ	يَفْعَلُ	keys are	ضرب جلس باع وعد رعى

---

وتركت فيه عويس اللغة وغريبها طلبا للاختصار وتسهيلا للحفظ 1.

Seven for **فَعَلَ يَفْعُلُ** keys are **نصير دخل كتب**  
**رَدَّ قَالَ عَدَّ سَمَا**

Four for **فَعِلَ يَفْعَلُ** keys are **صدئي فهم سلم طرب**

Two for **فَعُلَ يَفْعُلُ** keys are **سهل ظرف**

Sometimes, Rāzī supplies information in addition to that provided by Jauharī. Thus he traces back a certain citation to its own origin, e.g. under the root **بَلَقَعَ** (the barren soil), immediately after the citation :-

" **اليمين الفاجرة تذر الديار بلاقع** " (the false oath leaves the inhabited places barren), he adds the statement that it is a Ḥadīth.

Occasionally, he quotes a shahid, i.e. a line of poetry only to disagree with Jauharī, as in the following

example under the root **ك س ف**:  
**والشمس طالعة ليست بكاسفة** **تبكي عليك** ، **نجوم الليل والقمر**  
 The line, as it stands, namely with a comma between **عليك** and

**نجوم** is meant to be submitted to a grammatical analysis on the assumption that **نجوم** is the direct object of the word

**كاسفة** . Jauharī has quoted this line in another place also, without the comma. In that second case, the word **نجوم** is regarded as the direct object of the word **تبكي** .

On the whole, Mukhtār represents its original, the *Siḥāḥ*, very well and it has been chosen as a textbook for schools in Egypt.

#### B. AL-MISBAH

Another dictionary, al-Miṣbāḥ, which is nearly the same size as al-Mukhtār is by al-Fayyūmī (d. 766 A.H.), a Shafiite jurist who showed special interest in شرح الوجيز, which is a commentary on the judicial treatise, الوجيز, by the celebrated Shafiite, al-Gazālī<sup>1</sup>, and that commentary is the work of al-Rāfiʿ.

Such a work, like many other judicial books, contains a large number of citations from the Quran and Ḥadīth, whose purpose is to support its statements. Besides, it is full of judicial terms and phrases whose different definitions may greatly affect legal opinions concerning certain cases.

As al-Fayyūmī informs us in the preface to his Miṣbāḥ, he has selected his vocabulary from Rāfiʿ' s commentary. Every meaning is explained with full grammatical analysis and all the shawāhid needed, in detail.

---

1. Under the article غزال Fayyūmī states that the form غزال is not correct, because غزال came from the town غزالة.



As it happens that a given root is dealt with in many scattered places according to their occurrence in the order of the paragraphs and chapters of the text, i.e. Rafi's commentary.

Therefore, Fayyūmī decided after having collected his material, to arrange it in lexicographical order. To render it as useful as possible he chooses the strict alphabetical order in arranging its words. He does not record the rare words, as they do not come within the scope of the commentary, but otherwise adopts the same process as the older lexicographers, that is to say that he makes full use of quotations from previous philologists with complete shawāhid.

At the end of the book, Fayyūmī appends a grammatical supplement in which he deals with some patterns of verbs, maṣḍars (infinitives) and plurals.

Being a jurist, Fayyūmī explains in detail some arguments which, though necessary from the juridical point of view, are not necessary for lexicography. Thus for instance, he explains under the root ح ص ن the word حسان as a virtuous woman. It would suffice for him, like any other lexicographer, to give this explanation, but being a Shafi'ite he goes to the length of quoting Shāfi' himself on the matter.

One may find an excuse for the incidental insertion of the conventional juridical terms especially those words which have been given an Islamic meaning, but on another occasion he becomes involved in an argument between two opposing jurists on the order of the ablutions, **الوضوء**. Under the root **م'س'ح** he explains the meaning of the Quranic verse **وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلِكُمْ** and ultimately supports the Shafiite opinion.

Though it may be justified to a certain extent to explain juridical terms (for they form part of the Arabic vocabulary and are therefore entitled to an explanation), it is by no means necessary to give detailed juridical arguments.

Apart from this, the lexicon **Misbāḥ** has facilitated the task of those requiring information as to a given word by adopting the strict alphabetical order rather than the **qāfiyah**, which was preferred by contemporary philologists.

Credit must be given to **Fayyūmī** for adducing all the necessary **shawāhid** and quoting most of the philological authorities.

He closes his dictionary by informing us that he has used about seventy works of which he mentions only thirty. Besides, he has made use of all works on the Quran and **Ḥadīth**

and all the Diwāns available to him.

Among those philologists, he counts ibn Fāris, Azharī, Qalī, Jauharī, ibn al-Athīr and Zamakhsharī, but he does not mention al-Khalīl. In the text itself, he has often quoted al-Khalīl either through Azharī and Qalī or without any medium at all. The latter quotations cannot be regarded as first hand ones, since it cannot be established that he was in possession of a copy of al-'Ain. It seems that he has quoted al-Khalīl through other sources without mentioning them, as ibn Manẓūr was to do later in his Lisān al-Arab, when he quotes al-Khalīl indirectly through the medium of others.

As we have already seen, the book of Miṣbāḥ has been, owing to its comparatively moderate size and its strict alphabetical order, in use as a reference book and a text-book for schools in Egypt, so that the Egyptian Ministry of Education even undertook the task of printing it under the supervision of the Chief Inspector of Arabic,

الشيخ فتح الله, in 1912. Although he was a man of high reputation with regard to philology, he only confined himself to correcting the text with the necessary Tashkīl (vowel signs), but unfortunately, like 'Asās and Mukhtār, without introduction or index.

Generally speaking, the three above-mentioned works, though excellent for the use of students, must not be rated very highly from the standpoint of philological research.

The most useful of them with regard to information is Mukhtār, since it contains, in contrast with the Miṣbāḥ, no superfluous juridical details and for the other reason that it is not based on a rhetoric conception like Asās. Mukhtār has been summarised and re-arranged in a strict order, but excessive conciseness has proved detrimental to the book and provides little information.

## CHAPTER IX

RECENT LEBANON CONTRIBUTION TO LEXICOGRAPHY

The scholars of Lebanon, being Christians, were in close touch with the West<sup>1</sup> and this gave them the opportunity to act as a medium of information concerning the new disciplines which they took over from the West. If we take a close look at the conception of composing dictionaries from al-Khalil down to the nineteenth century, we should find that it had taken practically one line, i.e. relied very much on the Riwayah, paying little attention to personal opinions or observations, for every successor had taken for granted what his predecessors had said.

Lebanese scholars, in contrast with that, were the first to question the authorities and to submit the whole of Arabic literature including lexicography to critical scrutiny. When the well-known dictionary, al-Qāmūs, had been composed, it was so widely circulated that its title - a word meaning "ocean", became synonymous with the word dictionary. The Lebanese challenge directed against

---

1. Udabā' al-'Arab, vol. 3, p. 135.

the traditional credulity began, among other things, with criticism of the Qāmūs itself.<sup>1</sup>

This new conception of free thought and a courageous spirit of criticism led the Lebanese scholars to undertake the task of composing a new dictionary intended to liberate scholars from the accepted order of the celebrated Qāmūs and permit them to follow the strict alphabetical order which had been adopted previously by some dictionaries like Misbah and Asās.

Two major dictionaries have been written in Lebanon. In both of them definitions are fully given as well as shawāhid, and yet in a strict alphabetical order. These two dictionaries are al-Muhīt and Aqrab al-Mawārid.

The rivalry between the two Christian sects of Lebanon in the nineteenth century is believed to be an extension of the rivalry between the ancient tribes of north and south Arabia. The weapon of the sword had given place to that of the pen and side by side with the political and social conflicts, a war was waged in the field of literature.

---

1. But neither of them is as full as the Lisān or Tāj.

The Orthodox sect claimed for Bustānī's dictionary, al-Muḥīṭ, that it was the ideal lexicon from every point of view. On the other hand, the Jesuits attacked that work and pointed to faults in its composition. Nor did they stop at that. One of them, al-Shartūnī, undertook the task of writing another dictionary in answer to Bustānī's work. This work by al-Shartuni is called Aqrab al-Mawārid. Now we may review both works, al-Muḥīṭ and Aqrab al-Mawārid.

#### A. AL-MUHIT

The title of this dictionary which originally means "ocean", suggests that the text is a voluminous book, or as announced on the title-page in the phrase قاموس مطول, a lengthy lexicon.

The author, Buṭrus al-Bustānī, a philologist who had written a number of treatises on grammar and literature, says in his preface that as he had declared at the end of one of his grammatical treatises that he would meet the need for a lexicon, he was now fulfilling his promise and undertaking the task of composing a dictionary mainly based on the Qāmūs with some additions

from other lexicons. His intention plainly is to utilise the information provided by Qāmūs, changing however, the word order and maintaining a critical approach throughout.

At the end of the chapter on     )     he gives details of his plan when he says, "A part of my lexicon has now been completed. I have added a great many derivations, many technical terms, and much useful information, not all of which is merely lexicography. I have recorded some new words and certain colloquial phrases which I have mentioned under the title,     ."

Apart from philological sources Bustānī has quoted as authorities in his Muḥīṭ many commentaries on the Qāmūs including later authors like Baiḍāwī and Suyūṭī. He also extends the period of classical vocabulary to include later poets like al-Ḥarīrī (d. 516 A.H.). Again we find some lines quoted as evidential examples, from later poets.<sup>1</sup> It seems that he takes the view that contemporary poetry can be accorded the same credit and rank as ancient verse. But, as he was faced with the conservative and opposing view, he does not cite the contemporary poets on the same

---

1. For example on p. 941.  
and on page 740.



level as the ancients, for when he cites them he precedes their lines with the word **ومنه** which indicates that those and such lines could be quoted. His keenness on giving full information makes him sometimes add unnecessary details which should be recorded in works on literature.<sup>1</sup> But the additional material concerning new technical terms<sup>2</sup> is very well treated. He has recorded a fair amount of them.

Being a late author, he was able to collect scattered terms from scientific books on theology, Fiqh, medicine, geometry, algebra etc. Furthermore, he was able to quote authorities who had collected such terms, like Jurjānī in his Taʿrīfāt and Abū al-Baqāʾ in his Kulliyyāt.

Apart from this Bustānī followed in the footsteps of previous philologists, that is to say, names of well-known scholars appear frequently as authorities in his book.

1. Al-Muḥīṭ, the preface, p. 1.

ولمّا كان املنا جمع كل ما في "القاموس المحيط للفيروزبادي"  
وكل ما في كتب اللغويين، فقد دوّنّا كل ذلك في كتاب واسمينا  
"محيط المحيط"

2. The end of chapter on "ر", p. 847. والحق فيه كثيرا من  
الفوائد والقواعد والشوارد وغير ذلك مما لا يتعلّق بمقتضى اللغة، وذلك  
لكي يكون هذا الكتاب شاملا، يجد فيه كل طالب مطلوبه من هذا القبيل.

Thus he refers to al-Khalil, Kisāī, Sībawaih, Jauharī, ibn Fāris, Fairūzabādī and Fayyūmī. But the same confusion arises again with him like many others, since he does not receive all the information recorded in his dictionary directly from the authorities quoted, but through the medium of others without consulting the original works. Sometimes the original work is lost, but he still quotes it as if it were available. This confusion is misleading; for we may think that such a work is still in existence.

As regards al-Khalil, Bustānī is misled by Azharī when he quotes al-'Ain under the authority of Laith. But we find him in another place quoting al-'Ain as the book of al-Khalil. For instance on p. 628, when dealing with the root د ج ن , he says, "الوجنة، وفي كتاب الخليل" <sup>لجان</sup> "لو خففها الشاعر" <sup>1</sup> (dujunnah means darkness; the tashdid can be left out; in al-Khalil's book this is permitted only to poets).

By comparing this quotation with the corresponding passage in al-'Ain, we find it fully confirmed. We must not however, infer from this quotation and others of its kind that Bustānī draws his information from al-'Ain directly;

---

1. The passage in al 'Ain under the root د ج ن is *الوجنة الظماء، وللشاعر أن يخفف*

for in giving under the root خ ل ل a short account of al-Khalil's work, he fails to mention the book of al-'Ain. We have, therefore, no immediate evidence as to whether Bustani had ever seen al-'Ain.

The Muḥīṭ aroused considerable interest among Arab scholars. His colleague, al-Yāzījī, wrote some notes on the margin of one of its copies, and also inserted some punctuation marks.<sup>1</sup> Here is an example of a marked phrase and its relation to the corresponding marginal notes; in the text we find the phrase **الابلة : الطلبة والحاجة** accompanied in the margin by the word **كفرجة** and is commented on by **Shamsūn** and **Nahḥās** as meaning that the word **ابلة** in the text should be pronounced like the word in the margin, i.e. **فرجة**. Any mark made by Yāzījī in his copy of Muḥīṭ, which the two followers can spot acts thus as an incentive for a comment. The notes edited in the form of a book in 1933 are very accurate and valuable but refer to minute details and must not be regarded as a refutation of Muḥīṭ which al-Yāzījī rated very highly.

In the periodical al-Bayān edited by Yāzījī, the editor has in many articles referred to al-Muḥīṭ as the

---

1. Later on these notes were separately edited by his pupils **Shamsūn** and **Nahḥās** in a book in which these notes have been explained.

biggest event of the time and in contrast has belittled its rival Aqrab al-Mawārid by al-Shartūnī in these terms: "Aqrab al-Mawārid is a copy of al-Muḥit<sup>1</sup> under another name."

#### B. AQRAB AL-MAWĀRID

Shartūnī, like his opponent Buṭrus al-Bustānī, was a man with a good reputation for Arabic studies, especially in the branch of lexicography.

We may mention here besides Aqrab al-Mawārid, two of his well-known works; he edited the book of 'Abū Zaid (d. 214 A.H.) which is called Nawādir (The Rare Words). Shartūnī has made some useful corrections in 'Abū Zaid's book. He has added two indices arranged in alphabetical order, one for the names of the poets and authorities in the text, and the other giving a list of words defined in the text. Shartūnī's other work is a commentary on a grammatical treatise written in the eighteenth century by Jirmanyūs.

---

1. This demonstrates the rivalry of the schools of thought which existed in Lebanon in the 19th Century between the Orthodox and Catholic sects of that country.

In the preface to Aqrab al-Mawārid, Shartūnī informs us of the plan he will follow in arranging the work. He says he will observe the following points:-

(1) He will adopt the direct alphabetical order observed by his rival and contemporary, Bustānī, in the Muḥīt since it is easier and more practical.

(2) He will omit all words which indicate sexual intercourse in a direct way in order to avoid influencing youth. Also he will confine himself to the Faṣīḥ, so that his work will only include words found in early literature and lexicons.<sup>1</sup>

(3) Like the author of al-Miṣbāḥ, he will use some abbreviations to indicate the six patterns of the triliteral roots and they are:-

- a) ن for نصر which has the present form of ينصر i.e. if he records a verb followed by the letter ن it suggests that the given verb is on the same pattern as that of نصر ينصر.
- b) ض for ضرب which has the form of يضرب for the present
- c) ع " قطع " " " " " " يقطع " " "
- d) ل " علم " " " " " يعلم " " "
- e) ر " كرم " " " " " يكرم " " "
- f) س " حسب " " " " " يحسب " " "

1. This term will be dealt with later, see p. . It seems from the Shawāhid that he thinks the term can be applied to this century.

For the first two, he gives the initial letter of the verb, i.e. ن , ض for نمر and ضرب while in c) he chooses the last letter of قطع , and in the rest he takes the middle letter. He should, for more convenience have taken the initial letters of all six patterns as the author of Miṣbāḥ has done.

In leaving out of the vocabulary words concerning sexual intercourse and colloquial words, Shartūnī refers to Bustanī who has recorded them. It seems that Bustānī takes the view that such words are a part of the lexicographers' task to record.

This problem can only be solved in the light of the answer to the difficult question, "What is meant by the term, Faṣīḥ?" If we accept the definition given by ibn Sallām in which he confines it to the literary style which was standardized by certain Arab tribes, then it is obvious that the term Faṣīḥ excludes slang expressions. Consequently the slang vocabulary concerning sexual intercourse is excluded.

However, there are certain common words used to express new meanings to meet the needs of modern times. Such words should be accepted as part of the Faṣīḥ as long as they have a recognised Arabic root and follow the rules of Arabic grammar and rhetoric.

We may mention here as an example the following root: the word **نظر** means originally 'to look' mostly with your eyes, but its figurative meaning is 'to look after'. Thus the word can be used to mean 'minister'. Hence it should be permissible as **Faṣīḥ**.

Let us now discuss how **Bustānī** and **Shartūnī** have dealt with this particular example. **Bustānī**, in **Muḥit**, has recorded the word **ناظر** meaning 'minister' but refers to it as colloquial. As mentioned above, this word can be traced back to its original root in **Faṣīḥ**, according to the rules of rhetoric. This is so especially if we accept the theory that the term **Faṣīḥ** extends beyond the **Jahiliyyah** and early Islamic periods. We have already seen that **Bustānī** has cited a 6th Century Hijrah poet, **Ḥarīrī**, and so has **Shartūnī**.

The editing of **Aqrab al-Mawārid** is better than that of **al-Muḥit**. It records the words in a clear and well-classified order. For instance, the root as such is printed between a special sign which makes it easy to recognise. The sign used is that of two asterisks (**\*...\***) and the derivative forms are given between two brackets.

Other important things in which Shartūnī differs from Bustānī are as follows:-

1) Shartūnī has omitted many unnecessary grammatical details and definitions of proper nouns, things which do not lie within the province of a lexicographer.

2) He does not rely very much on the usual authorities as, for instance, Bustānī and all the others have done.

3) Only now and again, Shartūnī gives the names of his sources. It would seem that Shartūnī takes the view that a lexicographer should bear full responsibility for all the vocabulary he records, provided he can support his definitions with evidential examples.

From all this we may conclude that the Aqrab al-Mawārid is a good revision of the al-Muḥīṭ. While compilers of dictionaries may differ in approach and technique, there cannot be much difference in the definitions of words in all dictionaries, so we cannot agree with the followers of Bustānī who have taken the partisan opinion that Shartūnī has copied from the al-Muḥīṭ. They have



remarked in some periodicals like *الضياء*, edited by Ibrāhīm al-Yāzījī (1889-1905), that the main cause of the faults in Aqrab al-Mawāriḍ is due to the fact that it is an exact copy of Bustānī's work and lacking in originality. They even encouraged the writers to attack Shartūnī and described him as "the stealer of ideas" and "the wicked Jesuit".<sup>1</sup> It appears they have been influenced by religious prejudices. Shartūnī himself points out in his preface that "with regard to the order of words, I shall follow that of Majmal and the like, which record words in a strict alphabetical order. It is the same method adopted by those who wrote Latin-Arabic lexicons, such as Golin and Freitag who in turn were followed by the distinguished author, the blessed Buṭrus al-Bustānī, in his Muḥīṭ and the Quṭr al-Muḥīṭ."<sup>2</sup>

In the preface Shartūnī has made some criticism of well-known lexicons, such as the Asās, Lisān al-'Arab, Qāmūs and the Tāj, especially mistakes due to Taṣhīf.

---

1. Diya, vol. 5, p. 440.

2. Aqrab, p. 9.

Unfortunately, Shartūnī follows Bustānī in quoting some authorities without actually seeing their works, including Abū 'Ubaidah and al-Khalil. He is also misled by Azharī in quoting al-'Ain sometimes under the phrase, "Khalil said" and at other times under the phrase, "Laith said".

He enumerates the following lexicons as his main sources.

1. Lisān by Ibn Manẓūr.
2. 'Asās by Zamakhsharī.
3. Siḥāḥ by Jauharī.
4. Miṣḥāḥ by Fayyūmī.
5. Mufradat by Isṣḥāḥānī.
6. Muḡhrib by Mutarrizī.
7. Tāj of Zabīdī.
8. Qāmūs of Fairuzabādī.
9. Muġmal by Ibn Fāris.
10. Muḡhtār by Rāzī.

It is strange that he does not mention al-Muḡhīt among his sources, although he does so in the quotation given above. The explanation for this discrepancy seems to be that Shartūnī had begun his dictionary before the Muḡhīt was

completed.

The following points in Shartūnī's dictionary would seem to further support the influence of al-Muḥīt.

- (a) The Aqrab al-Mawārid does not only adopt the same order in recording the vocabulary, but also in the derivative forms.
- (b) The mistakes of al-Muḥīt are repeated in the Aqrab al-Mawārid. An instance in which a derivative was wrongly recorded as Faṣīḥ in al-Muḥīt when it was actually considered to be colloquial is referred to in the periodical Diyā'. The word concerned is القفيز meaning a certain type of measure. In al-Muḥīt Bustānī forgot to state that it was colloquial with the result that Shartūnī takes it to be Faṣīḥ and duly records it in his work which does not record colloquial forms.

Credit must, however, be given both to Bustānī and Shartūnī: Bustānī for being the first to make a major lexicon in the strict alphabetical order; Shartūnī for revising and refining it. Furthermore, the two works represent not only the opposition between the two authors but also the hostility between their respective sects.

Lewis Cheikho<sup>1</sup> says: "Our Press (Jesuit) called on Yaziji to compile a lexicon. He began to write it, then left it because he was busy. Then we called upon the distinguished linguist, Sheikh Sa'eed Shartūnī who wrote the Aqrab al-Mawārid."

---

1. In his History of the Nineteenth Century, vol. 1, p. 36.

## CHAPTER X

TWENTIETH CENTURY LEXICOGRAPHERSA. THE INITIATIVE OF COMPILING MAJOR ARABIC LEXICONS

Now we have come to the twentieth century in our review of lexicography through the ages. In this century we find that there is serious interest in lexicography among the Orientalists and Arab scholars not only as individuals but also in groups; sometimes in the form of societies like the Royal Asiatic Society in London; sometimes in the form of official academies like those of Cairo and Damascus.

Such recent researches have made use of previous works which serve as background. In this way many things have been discussed, criticised and investigated.

I. ORIENTALISTS

For a long time Oriental studies including Arabic philology has been of great interest to Orientalists all over Europe. In the field of lexicography the first serious work was a Latin-Arabic dictionary by Freytag,<sup>1</sup> who spent seven years on it. Many Arabic manuscripts in the

---

1. Fischer, p.6.

form of semantic dictionaries have been edited for the first time. Many Arab, especially Lebanese, scholars have followed in the footsteps of the Orientalists in the matter of editing which involves making corrections, comments and indices. Such comments have served as a basis for many works which have been undertaken afterwards.

The Orientalists, by means of articles in periodicals such as JRAS and ZDMG, have discussed many lexicographical aspects. Now and again one finds excellent articles, very well written, which concern philological matters. The Orientalists, being non-Arabs, do not blindly accept anything written by previous scholars as beyond criticism. Although some of them have held certain opinions concerning the religion of Islam which the orthodox followers cannot accept, they are on the whole free from prejudice with regard to literature.

The best Arabic-English lexicon so far is that of Lane. In the preface he reviews major Arabic dictionaries from which he has drawn his information. He also gives a short account of the standard classical language in order to define the term ' Faṣīḥ '.

On al-'Ain, Lane has cited Muzhir of Suyūṭī, a

fact which suggests that Lane has not seen a copy of al-'Ain. He concludes, after reviewing previous opinions collected in Muzhir, that although there are a few mistakes in the book, in general however, they are confined to matters of inflection and derivation, not extending to the insertion of false or unknown words: such mistakes are of slight account. But Lane has followed Azharī in quoting Laith and has followed others in quoting al-Khalil with regard<sup>1</sup> to al-'Ain, when he says:

"In the present work, whatever is given as on the authority of al-Laith is from al-'Ain through the medium of Tahdhīb of Azharī, except perhaps in a very few instances, and from al-'Ain also is generally derived (probably in every instance) what is given as on the authority of al-Khalil".

Lane is the only one who recognises the fact that the names of Laith and al-Khalil, when quoted, mean that the quotation is mostly from al-'Ain.

The best shor Arabic-English lexicon is that of Hava which is most useful for students of Arabic. Setting

---

1. Lane's Lexicon, p. xiii.

out his plan, Hava says in the preface, "The aim of this dictionary has been to meet the needs of classical Arabic... This dictionary is an attempt to supply those deficiencies (he means accuracy, recording new terms and cheap price) without pretending to being exhaustive, yet it is comprehensive enough to enable students to read the chief works of literature and poetry."<sup>1</sup>

## II. INDIVIDUAL ARAB SCHOLARS

There has been a considerable amount of work on lexicography written by Arab scholars. This work includes composition of dictionaries mainly for the schools. The earliest is Muajam al-Tālib (Student's Dictionary) by Jirjis Hammām printed in Beirut in 1907. In the preface he explains the purpose of his dictionary. This purpose can be applied to all other school dictionaries. Hammām says: "There is a great need for a dictionary which has the advantage of abundant material, chaste vocabulary, free expression and cheap price." Jirjis continues, "I have consulted the main dictionaries including Bustānī's al-Muḥīt, which I have taken as a model for its practical order. Furthermore, I have added some technical terms concerning school subjects such as

---

1. Hava, preface. p.3.



Nature Study, Mathematics and Logic. Also I have recorded such terms which have been agreed upon by distinguished writers in published works and which I myself, as a teacher, have chosen. At the end of the book I have recorded all these neo-words (الكلمات المحدثة).

As a school-teacher Jirjis is concerned with educational ideas which do not allow him to record vocabulary denoting sexual intercourse. He closed his preface by emphasising that point when he says, "I have exempted from this lexicon obscene words which fill many small and large dictionaries."<sup>1</sup>

Many other scholars have undertaken the task of abridging or re-arranging existing dictionaries. For instance, Fath Allah who has re-edited Mukhtār, and Ṣawī who has started to re-arranged Lisān al-ʿArab in a strict alphabetical order. Many others have shown an interest in editing manuscripts of lexicographical works which had been written by early scholars. An example of accurate editing is printing of Maqāyīs of ibn Fāris (395 A.H.) by Muḥammad ʿAbd al-Salām Hārūn in 1915. This editor has written a preface giving a short account of the author's life and the conditions under which the lexicon was composed. In the text he has made some

---

1. وقد نزهته عن الالفاظ البذيئة التي تكثرت في المعاجم المطولة والمختصرة

comments as footnotes. At the end he has written some useful indices. But as we have pointed out <sup>1</sup>, when dealing with the *Maqāyīs* of ibn Fāris, Hārūn has failed to mention the other two manuscripts in the British Museum and India Office. Again, he has not thoroughly discussed the theory on which the book was based. The theory of Qiyās, Analogy, which ibn Fāris applies to the vocabulary had been tackled before him. The theory says that every root has a general meaning which can be applied to new derivations having some connection with that meaning.

### III. GROUPS

There have been some unofficial groups at the end of the last century, and the beginning of the present century in Lebanon, mainly Jesuits on the one hand and Orthodox on the other. Each group had its own periodicals and each wrote many critical studies on lexicography. They also edited some old Arabic books which were still in manuscript form.

The official groups include the Damascus and Egyptian Academies. The first one is the older. It has a periodical *READ*, through which have been brought to light many Arabic

---

1. See 132.

works concerning lexicography. These include works by early Arabic philologists like al-Kāsā'ī (d. 204 A.H.). In four issues there appeared articles dealing with al-'Ain by Yūsuf 'Ushsh. These articles have been discussed previously. Here we may add the Academy seems to desire to edit al-'Ain, but for some reason it has not taken the work seriously. At the end of the article the writer has dropped a hint to the Iraqi Government appealing for help for the Academy in this matter.

The second Academy in Egypt was founded later. Its main task, as the decree said, was to investigate thoroughly the Arabic vocabulary and to suggest suitable words to meet the need for the translation of scientific terms for new inventions. Another main object was to undertake the task of composing "An Historical Dictionary". Up till now they have been discussing the plan of such a work.

#### B. FISCHER'S LEXICON

The comparatively recent interest that Orientalists have shown in Arabic lexicography has nevertheless resulted in a number of Arabic dictionaries in

different European languages. The need for the major Arabic dictionary compiled on scientific lines has long been realised by scholars. Credit is due to the late scholar Fischer, whose incomplete work is a good attempt towards a major historical lexicon.

Fischer who spent nearly forty years of his life collecting the material for his dictionary has left the work in the form of a million index cards filed at the Arab Academy at Cairo.

How the idea of such a work came to Fischer's mind can be gleaned from his introduction to a specimen of his work which was published in Cairo in 1950. At the 49th German Oriental Congress held in Basel in 1907, it was recorded in the minutes as follows:

"Professor Fischer of Leipzig has spoken of the need of compiling a modern dictionary of the Arabic language. He has drawn attention to the fact that Arabic dictionaries written by Westerners cannot meet all the needs of Arabic scholars because the lexicographers have relied for their data mainly on previous Arabic dictionaries, leaving out of consideration the claim of literary works as sources.

"The proposal was discussed at the International Oriental Congresses of Copenhagen (1903) and Athens (1912). The following resolution was passed: The Islamic Committee of the XVth International Congress welcomes the proposal of A. Fischer which expresses the need for a major Arabic dictionary of the Classical ( *النسب* ) language. The Committee hopes that help will be given to him in bringing the plan to fruition."

When Fischer was appointed Head of the Arabic-Islamic Department at Sechsische Forschungsinstitute in Leipzig in 1914, he received some financial support from the Institute and some help in his work from his pupils. Unfortunately, the First World War interrupted his work. In 1924, however, Fischer's plan attracted many Orientalists like G. Bergstrasser and F. Krenkow, who lent him some valuable manuscripts. Another scholar, A. Grohmann, supplied him with manuscripts written on papyri which contained some examples of early Arabic vocabulary.

It was not until 1936 that Fischer was first able to obtain full support from the Arab Academy in Cairo. They placed at his disposal a number of Egyptian scholars

with a special knowledge of Classical Arabic from the Dār al-ʿUlūm and the Institute for Arabic and Islamic Studies organised on modern lines. The Academy provided Fischer with a large selection of printed books and Arabic manuscripts. But unfortunately they were not able to find the manuscript of al-ʿAin. Instead of working individually, Fischer was now employed by the Academy to supervise the work and the Academy agreed to finance the work as its own.

Notwithstanding the help received, Fischer was unfortunately unable to finish the draft of his work in the estimated period of seven years. Expressing his disappointment, he writes: "I was wrong when I anticipated to finish within such a short period, for it would take very much more than seven years. Despite his eminent ability in the field, Lane took fifty-one years to write only seven volumes of his excellent lexicon. Again, even where a group of scholars have worked together, it has taken them a longer time in compiling a major dictionary, namely, the Oxford English Dictionary and the Deutsch Worterbuch."

### FISCHER'S PLAN

The official report of the Cairo Academy published in March 1949 gives us the following outline of what it describes as "The scheme for compiling a major historical dictionary of the Arabic language".

The scheme is set out under five heads, each of which consists of recommendatory principles in the various stages of the work.

#### 1. The Vocabulary.

All words with different meanings should be recorded from the following types of sources:

- (a) The literary style of Classical Arabic ( *الفصحى* ) as found in the Quran, the Ḥadīth, and the poetry of the pre-Islamic period, that is of the Jahiliyyah, and of the period of early Islam. Also such vocabulary as is found in treatises on proverbs, in biographical, historical and literary works, and in any surviving collections of papyrus manuscripts. It would be better to record all the vocabulary that has ever been current, but as that is impossible, we should confine ourselves to well-known sources and to what has been written by reliable compilers.
- (b) All vocabulary that has been recorded in major diction-

aries on condition that it is supported by shawahid from category (a) mentioned above.

(c) The vocabulary found in lexicons or comments on lexicographical works by Europeans.

## 2. Collecting the Material for the Dictionary.

All words should, in the first instance, be recorded on index cards. Each word should be written on a separate card. The word should be written in the right-hand corner. In the left-hand corner must be written the form of the past tense as infinitive (if any) and in the space below must be entered a shāhid and a reference to the work from which it is drawn.

## 3. Arrangement of the Words Recorded.

(a) It is not advisable, nor is it practicable, to adopt the order used by Jauharī in his *Ṣiḥāḥ*, which is based on qafiyah, that is, on the final radical of the words given. Instead, the order preferable is that of *Asās* by Zamakhsharī and *Muḥīṭ* by Bustānī, that is, the order in which words are arranged by the initial letter of the radical.

(b) As every root has many derivative forms, these forms should not be recorded at random. The following order should be preserved. (i) Verbs (ii) Nouns.



In arranging the derivative forms of a given root, we should adopt the same terminology as used by Orientalists. In addition, the forms of the present tense should be given. It would be more convenient to adopt the order used by Shartūnī in his Aqrab al-Mawārid.

Other regular derivative forms should be recorded too, so that they may be obtained when required.

#### 4. Technical Observations.

(a) Either tashkil should be fully supplied or the words should be followed immediately by a current word, which would without the aid of tashkīl serve as a key for supplying the vowels.

(b) The dictionary should be supplied with all shawāhid for different words and phrases. A reference should be given to the poet and diwān or the place where the quotation is to be found. Words which are commonly used do not require shawāhid. In order to indicate that a word is common enough not to require shawāhid, the word must be marked by a special sign. The frequency of utterance of rare words must be noted.

(c) If there is more than one shahid for a given root, the order of the shawāhid should be recorded chronologically. Such order would give us a general idea of the development of

meaning through different periods of time.

(d) Foreign words should be given a special sign to distinguish them from pure Arabic words. Also their origin should be clarified, wherever it is possible.

(e) Names of plants and animals should be explained with fuller descriptions.

(f) Scientific and technical terms must also be included and explained in the dictionary.

5. Translation of Words into some of the Modern European Languages.

Finally the report suggests that for the benefit of non-Arabic speakers, and in order that the dictionary may serve a wider public, a short English or French translation of the main words should be added.

When Fischer undertook the task of making the draft for his dictionary, he started by publishing only a specimen with an introduction. In the introduction he put seven points which he considered in compiling his dictionary. These points conform mainly with the outline plan approved by the Academy. These points are:

(i) Historical

In this he said that we should give this point a priority over all the others, since it is important to know the

the different meanings of a given word chronologically.<sup>1</sup>  
 On the other hand some words, especially the rare ones, sometimes fell out of use. It is the task of a lexicographer to record such developments.

(ii) Etymological

This should extend to the Semitic origin of the Arabic word if there is any. This requires a knowledge of Semitic languages. The Arabicised words should be traced to their foreign roots. Since many words have been borrowed from Persian, Turkish and Latin, the lexicographer should take these languages into consideration.

(iii) Flexional

By this is meant the different derivative forms from a given root. The significance of this point is to record words under their appropriate roots. As there exist many derivative forms for a given root, it is not necessary to supply shawahid for all of them.

(iv) Semasiological

Under this he regarded different usages of one word in different contexts, and if a word has been used as

---

1. An example of this is the word <sup>سَيَّارَةٌ</sup> which means, in the Quran where it occurs in the Sūrah of Yūsuf, caravan of camels. Now it is used to denote a car.

a *technical* term at one time, this should be recorded too.

(v) Syntactical

This point deals with different grammatical elements necessary for definition, e.g. gender, number, and whether a verb is transitive or intransitive.

(vi) Phraseological

In this respect special phrases signifying special usages by a certain class of people should be explained. Attention should be given to words used only in the case of *Itbā'a*, e.g. حسن بسن. The word

حسن has no meaning except to rhyme with بسن or in the case of words used for the sake of resemblance.

(vii) Stylistic

This aspect considers whether the word was widely used, that is to say, whether it was used in Quran, Hadith and literature or was used only by a limited class of writers. Fischer emphasised that foreign words should be recorded under their appropriate places, e.g. the word ديباچ since it has a form د ب ج as a verb should be regarded as if it had the Arabic root د ب ج. Words like استبرق, since it has no other form should be treated under ا and not under بارق as in the *Lisān*.

Specimen:

"أبد"

"The origin of this word is common to all Semitic languages. It has some relation with the Abyssinian word and with the Accadian root <sup>أبد</sup>, and with the Hebrew root <sup>أبد</sup>."

Such information is very useful and essential and it has not been given in previous Arabic lexicons. But he should have written the Semitic origins not in Arabic. It would be better to write the Semitic words in their own alphabet.

In other places Fischer gives unnecessary details as in the Lisan. For instance, he gave a full account of the grammatical meanings of <sup>الهمزة</sup>. When dealing with the meaning volative he went on to speak of the cases of the noun that follows hamzah and of other particles of <sup>النداء</sup> such as <sup>أى</sup> , <sup>يا</sup> etc.

Again under the root <sup>بجد</sup>, Fischer after giving the definition, went on to explain the history of the Arabic alphabet. Although it is useful information, it has no place here.

In many places Fischer used far too many abbreviations and references in the text which are confusing to the reader unless he has a sufficient knowledge of Arabic literature.

P A R T      I V

THE TEXT OF AL-'AIN

## CHAPTER XI

THE CONTROVERSY OVER THE AUTHORSHIP OF AL-'AIN

The book of al-'Ain has raised endless arguments concerning its authorship. It is striking to see that the controversy went on even after the courageous attempt by Karmali in 1914 to print a part of it. We find the Arabic speaking world still concerned with this question, so much so that one of their academies, namely that of Damascus has paid considerable attention to the problem and the question has fully been dealt with in their periodicals.<sup>1</sup>

The matter has also attracted the attention of Oriental scholars. Braunlich considered the problem from many aspects.<sup>2</sup>

Parallel to the modern study, both on the part of the Islamic world and of the Western Orientalists, we find that the quotations collected by the medieval scholar Suyuti, in his philological work al-Muzhir<sup>3</sup>, indicate that

---

1. RAAD, 1941.

2. Islamica II, p.52.

3. Another 19th Century scholar, M. Siddiq, in his philological book, al-Bulghah, has taken part in the controversy but mainly quoting al-Suyūṭī, without giving a decisive opinion.

the matter has been discussed by many Arab scholars.

Here we have the opportunity to note the interesting phenomenon how the same subject treated by three different types of scholars on the same evidence results in three rather different conclusions, after passing through the medium of contemporary Western, contemporary Arabic and medieval Arabic minds.

The three scholars, 'Ushsh, Braunlich and Suyūṭī, each has dealt with the problem in his own way, but they all have made use of nearly the same sources. In dealing with the problem, we shall refer directly, whenever it is possible, to the original sources through which we may obtain information.

The early Arabic philologists have differed in their opinions about the authorship of al-'Ain. The controversy runs as follows:

#### A.

Al-'Ain is not the work of al-Khalil on the ground that the book has no genuine chain of transmission, Isnād, and the book was not known to the direct pupils of al-Khalil after his death, and the philological circles of



the time at Basra neither referred to the book nor had even heard of it. This view was mainly related to Qālī (d. 356 A.H.) who said that, "Abū Hātim rejected the tradition that al-Khalil had written it. 'Abū Hātim was right in his judgement and his opinion could be justified by the fact that many of his pupils had no contact with the book. Instead, the book was related by an unknown person who was not capable of carrying out the task of Riwāyah. Until the time of 'Abū Hātim (d. 255 A.H.) the book had not been in circulation."

The view attributed to Qālī is evidence to prove that the Arab philologists have adopted the conception of the Traditionalists, *المحدثين*, who rely very much on the chain of transmission and who "when the time comes to make a critical selection, they rely on the chain of transmission rather than on the substance of the Tradition itself."<sup>1</sup>

### B.

Some philologists denied that al-Khalil was the author but at least they accepted the idea that the book

---

1. Prof. A. Guillaume, the article, The Theology of Islam, The Listener, October 16, 1952.

has been in existence attributing it to another author, namely, Laith.

This is the opinion held by Azharī in his book Tahdhīb. Azharī relates the following: "Hauzalī says that: since al-Khalil died before finishing his book, Laith, a pious man, completed it for him."

After dealing with those who are considered as authorities in philology, Azharī attacks the second category whom he called "the men who possess some knowledge and have filled their books with correct as well as erroneous matter in a manner which makes it hard to distinguish between one and the other." Azharī named Laith as the first one because he compiled al-'Ain and had attributed it to al-Khalil.

In reviewing the reliable philologists, Azharī does not count al-Khalil although he admits that al-Khalil has been the teacher of some of them, such as Sībawaih, Naḍr and Aṣma'ī.

Furthermore, Azharī referring to al-'Ain in his preface says that in making his Tahdhīb he has come across some books in which their authors claim to examine Arabic vocabulary such as "al-'Ain which is wrongly attributed to al-Khalil".

Azharī supports his opinion by quoting others, and their grounds are that the book contains some errors which cannot be attributed to al-Khalil because he is too perfect to commit mistakes. Thus they must be made by Laith.

This argument is subjective. It does not give judgment with regard to the substance of the text itself, but to the author. All that is correct is by someone and all that is wrong is by another.<sup>1</sup>

Furthermore, we find that Azharī is not only prejudiced against Laith, but also against al-Khalil himself. A sign of this is when Azharī reviews the previous philologists he does not record al-Khalil's name though he describes some of the scholars listed, like Naḍr and Sībawaih as accompanying al-Khalil and receiving their knowledge from him.

This attitude means that Azharī omits deliberately al-Khalil in order to avoid attributing to him a work on lexicography.

---

1. Azharī relates: "All errors are due to Laith and the correct information is due to al-Khalil." p. 27-8.  
 Takhlīḥ.

C.

A third group takes the view that Laith has given some sort of assistance to al-Khalil. This assistance is interpreted in different ways:

(1) Laith has remade the book. This opinion goes back to ibn Mu'tazz who relates the following story which tells us of the circumstances in which Laith is involved. Al-Khalil is said to have visited Laith and finding him a learned man and receiving from him pecuniary benefits, made for him his most valuable gift, namely al-'Ain, which was already completed during his lifetime. For this Laith paid him 100,000 Dirhams. Laith studies the book day and night until he knew it by heart. One day he bought a beautiful slave-girl who aroused the extreme jealousy of his wife. The latter in seeking the best way to revenge herself upon her husband burnt the book of al-'Ain in his absence because she knew it to be his most treasured possession. When he returned home he missed the book. Then he promised his wife that he would give her the slave girl and would abstain from her if she would return the book. She was only able to hand over its ashes. Laith immediately wrote down the first half, which he had memorised. For the second half, he gathered around him scholars of his time

and with their united efforts completed the second half.<sup>1</sup>

(2) Al-Khalil made some of al-'Ain and Laith completed it. This opinion can be traced back to 'Abū al-Ṭayyib, who said that al-Khalil made only the first section and died before he had finished it, his pupil, Laith, completed the rest of the book and therefore the first part does not resemble the last part.<sup>2</sup>

(3) The idea in the plan whereby Khalil and Laith wrote the text. This opinion is attributed to Nawāwī<sup>3</sup> who said: "Kitāb al-'Ain, which is said to be the work of Khalil is in fact collected by Laith according to the idea of al-Khalil".

(4) Another tradition accepts direct dictation from al-Khalil to Laith. This is the opinion of Anbārī.<sup>4</sup>

#### D.

Khalil has made the framework and it has been filled in after his death. This view is attributed to Zubaidī who compiled an abridgement of al-'Ain.<sup>5</sup>

---

1. Ibn Mu'tazz, Ṭabaqāt, p. 38.

2. Suyūṭī, Muzhir, p. 77

3. Ibid. p. 79.

4. Anbārī, Nuḥat, p. 55.

5. Mukhtaṣar al-'Ain, the preface, p. 1.

Two more scholars have taken a view similar to that of Zubaidī. They are Ushsh and Ahlwardt. The former has reviewed most of the opinions of old scholars and has supported Zubaidī's argument without making use of the text of al-'Ain but relying mostly on the external evidence. The latter, the compiler of the German catalogue of Arabic manuscripts in Berlin, has described the manuscripts Nos. 6950-1-2 as parts of al-'Ain. Examining the texts, Ahlwardt deduced that the whole book of al-'Ain was written by later scholars. The manuscripts have neither name nor title. His assumption that the text comprises a part of al-'Ain is not correct. It belongs to a later dictionary written on the model of al-'Ain, namely, al-Muḥkam.

Returning to Zubaidī, Suyūṭī relates that a letter was written by Zubaidī to ibn Masarraḥ who accused him of being prejudiced against al-Khalil. The letter reads:<sup>1</sup>

"..... If you carefully read my book, you will find that I have defended al-Khalil and all the errors in al-'Ain are not his.....I have pointed out in the preface that I held him above committing such errors. Khalil made the framework and put in the principle elements and died

---

1. Muzhir, p. 49.

before he had completed the actual work.....on that point my own view agrees with that of Tha'libī before I had seen it..... The frame was filled in by some later scholars.....Some later poets have been cited....Some grammatical points correspond to the doctrine of the Kūfa School. The phonetic arrangement does not agree with that of Sibawaih who represents Khalil's opinion.....Khalil surely would have separated the three weak letters ( و ا ی ) As far as I could, I have rectified all the mistakes in my abridgement. It is most likely that Khalil had drawn the plan and after his death came those who are not competent to complete it and that is the reason for the errors in al-'Ain."

As we see, Zubaidī does not mention any one in particular as compiling and filling it in. He was not concerned with any other but al-Khalil. Again like Azharī he takes the view that al-Khalil was too good to make mistakes.

#### DISCUSSION OF THE DISPUTANTS

We have already reviewed the opinions of the early Arabic scholars in respect of the authorship of al-'Ain. Here, we may discuss these opinions in full:

A.

Qālī rejects the book altogether whether attributed to al-Khalil or any one else on the ground that the chain of transmission is not satisfactory. Qālī quotes<sup>1</sup> 'Abū Ḥātim as saying that the book at his time was not in circulation and reliable scholars had not heard of it.

Qālī's view is not justified for he himself accepts the book when:-

(a) In his dictionary, al-Bārī, he quotes al-Khalil many times and his quotation agrees word for word with that of al-'Ain.

(b) It is related that Qālī, after compiling his dictionary, was glad to find that it exceeded al-'Ain by over 400 leaves. When the lexicon was presented to the Caliph, al-Ḥakam II, he desired to know by how much its contents exceeded al-'Ain and the answer was that it did so by 5,685 words.

Qālī's argument that the book was not known at 'Abū Ḥātim's time does not justify his assumption that the book was not in existence at all. It may be that 'Abū Ḥātim had not known of a sufficient chain of transmission that related the book. Abū Ḥātim seemed to trouble himself very much upon the Isnād.

---

<sup>1</sup> Al-Muzhir, p. 84 and ibn Khallikān, 495.



B.

In his preface to Tahdhīb, Azharī attributes the book of al-'Ain to Laith. As he cannot find any ground to denounce al-Khalil he deliberately deeps him out when enumerating the authoritative scholars from whom he has taken his information. When he mentions al-Khalil at all, it is only by incident in connection with some other scholars who are al-Khalil's pupils, in phrases like: "He was in contact with al-Khalil for some time". There are two more scholars who were subject to attack by Azharī. The first is Khazranjī who wrote the Takmilah. The other is 'Abū al-Azhar al-Bukhārī who wrote al-Ḥawāṣil. Of their works, Azharī said: "I have read the two books and found them exceeding al-'Ain in size and number of words but inferior as to accuracy." Azharī would not accept information from Khazranjī though the latter quotes more than thirty books written on philology by eminent scholars, on the ground that he had not received his Isnād in the perfect way, i.e., orally from one relator to another. Azharī noticed that Khazranjī relied upon written documents, the thing which Azharī accused Khazranjī of employing. Azharī does not object to the authors quoted, because he acknowledges them

in his dictionary, but his objection is due to the fact that Khazranjī cites from writings which may lead to Taṣḥīf. Azharī continues that Khazranjī tries to justify quoting written documents by following the example of some previous scholars.<sup>1</sup> In his Tahdhīb, Azharī quotes Khazranjī very often without pointing to the mistakes he has alleged to be made by the author. Here again, Azharī strongly attacks Jamharah of ibn Duraid.

All these attacks show that Azharī has denounced lexicons written before his time so that his book may be considered as the Book of Books. That is why he calls it Tahdhīb (Correction). He says in its preface, "I intended to correct what has been distorted in the language of the Arabs and words which have been put in wrong forms due to stupidity or ignorance. I have corrected all these without committing errors of Taṣḥīf."

In all the arguments which Azharī puts forward, there is no discussion of the philological merits of the works concerned, but he deals mainly with the chain of transmission. He goes so far as to accept written material from one person, while he refuses that written by another.

---

1. He means the earliest ones like 'Aṣma'ī and Abū Zaid etc.

While attributing al-'Ain to Laith, Azharī intends to quote him very often, when he says in the preface, "I will quote Laith in all that was related by others as well, but those forms of words which are given by Laith alone will be cited by me with the remark that they are , i.e. information from only one individual." Again this makes it clear that Azharī was convinced that his book was more accurate than others, which in turn led him to the conclusion that they all have serious mistakes. As he did not dare to denounce al-Khalil, he ascribed the whole book of al-'Ain to some other person who is not so eminent and could be attacked with ease, i.e. Laith.

Furthermore, when Azharī wanted to set up a plan for his dictionary, he copied out all the plan of al-'Ain, justifying his quotation in the following terms: "Now it is time to explain the position of Arabic sounds which form the basis of the language. There is no doubt amongst the philologists that the basis summarized at the beginning of al-'Ain has been devised by Khalil and Laith has only followed it (the basis).<sup>1</sup> I know that there was no one who preceded al-Khalil in this manner. I have, therefore, decided to follow in his footsteps and copy the plan for you (the reader) to study carefully".

---

1. Tahdhib, p.39.

By examining the first part of Tahdhīb, we notice the following facts: (1) That Azharī to a great extent has depended on al-'Ain and drawn many quotations from it. He also does the same thing with the Jamharah of ibn Duraid whom he accuses of coining new words. (2) In discussing certain words, Azharī concludes that some information in al-'Ain does not conform with al-Khalil's opinion. Therefore the book is not his. As an example of this we may give the word **بَخَات** with a letter **غ** in al-'Ain, of which Azharī says, "It is a mistake by Laith due to Tashīf and the correct spelling is **بَحَات** with undotted **ع**." All other dictionaries like Lisān and Tāj give the two forms as correct alternatives. Azharī was far from just in saying that the form **غ** with **غ** does not represent al-Khalil's opinion. In answer to this we find in Tāj, under the root **ب ع ث** the following **ونقل ابو عبيدة عن** **الخليل: بَخَات**. This proves that the form **بَخَات** was really al-Khalil's opinion. Whether it is right or not is another matter.

While ascribing the whole book to Laith Azharī admits here that a part of the book, at least the plan, is the work of al-Khalil. He does so even when he finds in the first sentence in al-'Ain, which he cites, that Laith himself

attributes the work to al-Khalil in these terms: "Laith said when Khalil wanted to compile al-'Ain he thought of a grammatical plan, etc. " ولما اراد الخليل ان يؤلف كتاب العين  
أعمل فكره فوجد أن كل الكلمات تتألف من حروف ا، ب، ت، ث، الخ .

We must say that Azharī does not judge al-'Ain with regard to its authorship on the merits of the text itself, or on the circumstances which involve the contact between Laith and al-Khalil; but rather among other things, on the ground that al-Khalil is too good a scholar to commit mistakes and on the ground of the lack of the chain of transmission. His main purpose seems to have been to show that all previous dictionaries were inferior to his.

### C.

#### 1. Sirāfī.

Sirāfī is reported to have said that al-Khalil composed only the first part of al-'Ain. This vague statement may have its origins in Azharī. Sirāfī does not commit himself to a specific opinion as to how much the first part actually includes. Since Sirāfī does not draw a line between what he considers to be written by al-Khalil and what is alleged to be the work of others and does not bother to mention who those others are, we cannot rely on his information especially as it is without solid basis.

## 2. Ibn Mu'tazz.

After relating the story of the close social contact between Laith and al-Khalil and how the latter had left a complete copy of al-'Ain which was burnt by Laith's wife, ibn Mu'tazz does not comment on the matter, but there are some other sources which support some parts of the story; that al-Khalil had been to Khurasan and met Laith. This is also supported by the view that Laith has participated in al-'Ain. Before relating this tradition ibn Mu'tazz describes Khalil as the author of al-'Ain.

The other part of the story that the book was burnt and Laith wrote again one half which he had memorised and gathered an assembly of learned men to complete the other half in the same manner, is related only by ibn Mu'tazz. Some sources state that Khalil made only one part of the book and others have completed the book after his death. It is also related that this was the reason why many mistakes occurred in the end of the book.

### D.

#### Zubaidī.

The participation in the work is differently interpreted by Zubaidī who himself abridged al-'Ain in such a manner (as he said) as to avoid all mistakes in the

arrangement of al-'Ain. These mistakes, Zubaidī says, are due to others who have filled in the book. He concludes that al-Khalil has devised the plan, made the rubrics, i.e. the headings for different roots, and thus set up the framework. If there is any mistake with regard to derivation, it must not be taken as al-Khalil's fault, but it is due to those who have undertaken the task of filling in the framework. The same thing can be applied to mistakes due to Taṣhīf.

The opinion of Zubaidī which was given in the form of a letter to ibn Musarraḥ is only related by Suyūṭī. In reply to some arguments in that letter we may mention the following facts:

(1) It is alleged that there are some names quoted as authorities who are contemporary with Khalil, and it is unlikely that he, as the head of the Basra school, would have quoted them. This cannot be accepted. Perhaps those names appear only in a copy which reached Andalus later, or if that copy was the same as that of the Baghdad and Tubingen manuscripts, then the names which appear do not change the fact that al-Khalil wrote the book.<sup>1</sup>

---

1. It only means that some names of commentators have been added. This case is common for the early Islamic period in compiling books.

(2) Another point which Zubaidī makes is that the order of the phonetic alphabet in al-'Ain conforms with that of the Kufa School, and differs from that of the Basra School. This point cannot be taken as valid; for Zubaidī himself has adopted the same order, which he is said to have refuted. This may lead us to doubt the authenticity of the letter to ibn Musarraḥ.

Furthermore, if the letter was genuine, it appears that Sībawaiḥ has adopted a different order of the alphabet for grammatical purposes. In fact, al-Khalil is reported to have said in some other places that he has departed from the grammatical order for a lexicographical purpose, and this was followed by many other dictionaries made after the model of al-'Ain.

(3) Zubaidī adds another point when he says:-  
 "Some grammatical questions appear to be a ground for certain classifications in al-'Ain, and they agree with the conception of Kufa. An example of this is the existence of biliteral reduplicated forms **الشائى المضاعف** like **قَدَّ** and **كَبَّ** with the quadriliterals **الرباعي المضاعف** like **قَدَّقَدَّ** and **كَبَّكَبَّ** under one rubric. While the Basra School treat the two forms separately." The explanation of this is, as before, that it is true in grammar, while it is



more convenient for lexicographical works after the model of al-'Ain to class them together. This has been mentioned in all dictionaries including Zubaidī's. Such a fact suggests that the letter ascribed to Zubaidī is a later invention.

(4) Lastly, Zubaidī relates in his letter that some claimed that the book was not known to al-Khalil's contemporaries or pupils. This view cannot be accepted because it is contradicted by the point (2) mentioned above and by the fact that a pupil of al-Khalil, Naḍr ibn Shumail composed المدخل إلى العين , The Key or Introduction to al-'Ain. So much for Zubaidī.

There are two more contemporary scholars to be considered here. They are Ahlwardt and Ushsh who take a view similar to that of Zubaidī.

#### 1. Ahlwardt

In the catalogue of Arabic manuscripts in Berlin Ahlwardt registers Nos. 6950-1-2 as fragments of al-'Ain.<sup>1</sup> This is not correct; one of them comes from المغتفر by Zubaidī. I have found by comparing both that they agree word for word and their identity can be easily recognised

---

1. Arabic Mss. Catalogue, Berlin, 1894, p. 237.

because there are neither Shawāhid nor authorities quoted.

Such omissions are characteristic of **مختصر العين**.

The other numbers contain besides the shawāhid many names of **الرواة**. Although, there is no title nor name of author on

the manuscripts, the catalogue assumes that they are fragments

of al-'Ain. This wrong assumption has misled the cataloguer

to take the view that al-'Ain was by a later scholar. The

reasons he has given are:- There are certain names given

in the manuscripts as **رواة**. These authorities are of a

later date than that of al-Khalil, e.g. **ثعلب** (d. 291 A.H.)

(904 A.D.), **الزجاج** (d. 310 A.H.) **ابو حنيفة الدينوري** (d. 281 A.H.)

**ابن جنى** (d. 307 A.H.) **كراع** (d. 321 A.H.) **ابن دريد**

(d. 392 A.H.) **الهروي** (d. 401 A.H.). The author of the

catalogue claimed that as we are confronted with such later

names in the text, it is not possible that the book could have

been written in the second century Hijrah. It must have been

written in the fourth century. The author goes on to conclude

that Zubaidī seeing these names doubted the authorship and

therefore summarised the book without these names.

Strong internal evidence which goes to prove that the manuscripts of Berlin are not fragments from al-'Ain is the major difference in the arrangement of the weak letters.

In the copy of Baghdad, the letters **و ا ي ع** are classed and dealt with under one heading. Consequently,

the words **عسین** and **عسون** are dealt with under one rubric, i.e. the combination of **س**، **د** plus any weak letter; while in the Berlin copy they appear separately in different order, because the treatment of weak letters is as follows:-

ع، ن، ی - ع، ل، ی - ع، ر، ی - الخ .

Then come the combinations ع، ن، و - ع، ل، و - ع، ر، و

This detailed order only appears in the later dictionaries like Qālī's *Bārī*, ibn Sīdah's *Muḥīṭ* and also the *Mukhtaṣar* of Zubaidī. Again, if the copy of Berlin had been the same that Zubaidī has abridged, he would not have criticised al-'Ain for not separating the roots with **و** from those with **ی** .

But as a matter of fact they have been separated in the Berlin copy.

To sum up, the Berlin fragments must have come from a later detailed dictionary. Another strong possibility is that they form a part of *Muḥkam* of ibn Sīdah.<sup>1</sup>

After a thorough examination of al-*Muḥkam*<sup>1</sup> and the Berlin manuscripts we have come to the following conclusion:

---

1. The British Museum possesses the seventh volume of the *Muḥkam*.

(a) The same names of authorities<sup>1</sup> are quoted very frequently.

(b) All the authorities **الرواة** are quoted without reference to their works, except in the case of **كراع**, whose name is followed in both manuscripts with the mention of his book in the phrase **في الحنّود**.<sup>2</sup>

(c) The authority of Zajjāj, **الزجاج**, is quoted on questions concerning the explanation of some Quranic verses in both texts.

At the 23rd International Congress of Orientalists in Cambridge, I mentioned this in my talk which was given in the Islamic section. I was glad when one of my audience, Dr. Kreamer, confirmed my inference. He said that when seeing the manuscripts in Berlin, he suspected that they were from al-'Ain. When he was in Istanbul for the 22nd Congress, he was able to see al-Muḥkam and found that the Berlin manuscripts agree word for word with the corresponding passage of al-Muḥkam.

-----

## 2. 'Ushsh

'Ushsh reviews Suyūṭī and others, but inclines to

---

1. We mean the names in the Berlin copy which are given as **رواة**.  
 2. Al-Munaḍḍad is reserved in a small manuscript copy in the British Museum.

the opinion of Zubaidī as representing a compromise between two extremes, i.e. 1) al-Khalil made the whole book and 2) al-Khalil did not make the book, but Laith did.

‘Ushsh misquotes Azharī when he classifies him amongst those who hold the opinion that al-Khalil has made the beginning of al-‘Ain and the rest of the book was made after al-Khalil's death,<sup>1</sup> namely by Laith or others.

The exact words of ‘Ushsh quoting Azharī on the matter are: "There is no controversy amongst philologists that the material recorded at the beginning of al-‘Ain is the work of al-Khalil. Laith has finished the book in his presence (al-Khalil's) after hearing it from his mouth."<sup>2</sup>

” — — — لم ير خلافا بين اللغويين ان الثابت المجل في أول كتاب العين ( هو ) للخليل بن أحمد ، وان الليث بن المظفر اكمل الكتاب عليه بعد تلقفه ايّاه عن فيه “

Comparing the above Arabic text with the same passage in *Tahdhīb*,<sup>3</sup> we notice here that the actual words used by Azharī is الثابت not التأسيس (underlined above).

1. RAAD, vol. 16, p.426.

2. RAAD, vol.16, p. 427.

3.

” لم ير خلافا بين اللغويين ان التأسيس المجل في أول كتاب العين ( هو ) للخليل بن أحمد ، وان الليث بن المظفر اكمل الكتاب عليه بعد تلقفه ايّاه عن فيه “

This alteration makes the pronoun in the word عليه (underlined above) refer to al-Khalil, while in the reading given by Azharī, التأسيس will make the pronoun in عليه refer to التأسيس, i.e., the plan of the book. 'Ushsh completely ignores the clear statement by Azharī in 'Tahdhib' (in the same preface that 'Ushsh has quoted) that Laith has compiled the book of al-'Ain and has deliberately ascribed it to al-Khalil, so that it may circulate under al-Khalil's name.<sup>1</sup>

Though taking the view of those who say that al-Khalil has devised the plan and the framework himself and after his death the work was completed by others, 'Ushsh admits that Laith has contacted al-Khalil and discussed the plan with him.

'Ushsh does not seem to make use of the printed part of al-'Ain out of which he as a modern scholar could have drawn his own conclusions. He claims to have seen the whole book, when he says: "Mistakes in the first part and the rest of the book are of the same manner."<sup>2</sup>

---

1.. See Tahdhib, p. 3.

2.. RAAD, vol. 16, p. 427.

3.. Karmali's opinion still remains to be considered. Since he has edited a section of the Ain, his opinion will be discussed later when dealing with the editing of the book.

## CHAPTER XII

THE REAL AUTHOR OF AL-'AIN

In the previous chapter, we have discussed the opinions of the scholars, who have disputed al-Khalil's authorship. They relied mostly on external evidence; the Isnād and the assumption that al-Khalil cannot commit mistakes.

As the whole manuscript of al-'Ain is now available, our opinion should be based with regard to the text which would speak for itself. Before doing so, we may review how the book came to Baghdad in the 3rd Century Hijrah.

Ibn Nadīm relates: "Abū al-Fath al-Nahwī who was truthful and trustworthy, كان ثقة صدوق, relates that ibn Duraid informed him that the book came to Baghdad in the year 248 A.H.; a copyist brought it from Khurāsān in 48 volumes and sold it for 50 Dinars." Fihist continues, "Ibn Duraid had heard of the book when it was Khurāsān, till that copyist brought it from the Library of Tāhiriyyah."

This statement disposes of the view taken by Yusuf 'Ushsh,<sup>1</sup> who misunderstood the passage and related that ibn

---

1. 'Ushsh, R.A.A.D. 1941.

Duraïd denied al-Khalil's authorship. An obvious refutation of this is the simple fact that ibn Duraïd in his dictionary as we have mentioned above, had stated clearly, beyond any doubt, that al-Khalil composed al-'Ain.

Much more evidence can be indirectly found in the Sirah of ibn Ishāq, where ibn Hishām's explanation of some obscure words agrees mostly word for word with that of al-Khalil, especially when he quotes his name at one time.<sup>1</sup>

Another reliable source is Durastawāh, the biographer and philologist, who wrote a book to defend al-Khalil against his Kufic opponent al-Mufaḍḍal mentioned above. He says that the refutation has no ground; the Kufis were jealous to find a Basrian leading the way in most Arabic fields. Then he records his Isnād.

This may throw light on the fact that the defence of ibn Durastawāh against al-Mufaḍḍal, the Kufi (who was a contemporary of al-Khalil) shows the open attack on the Basrians in that century, which was supported by the Caliphs for political reasons. Another example is the argument between Sibawāh (Basri) and Kisā'ī (Kufi) in the presence of al-Amīn<sup>2</sup> who gave the money to the Beduins to support Kisā'ī's opinions.

---

1. See Sirah, vol 2, p. 173.  
 2. Tarikh Adab al-Lughah, vol.2, p.116.



### EVIDENCE FROM THE TEXT

Now as we have obtained a copy of a manuscript of al-'Ain itself, we can rely on the internal evidence and form our judgement from the text itself.

An evidence which points to the fact that the work belonged to the early Islamic period is that the book begins with the Isnād. On page 2 it says;—

قال أبو معاذ عبد الله بن عائد " حدثني الليث بن المظفر بن نصر  
ابن سيار عن الخليل بجميع ما في هذا الكتاب \* قال الليث : قال الخليل  
wherein the whole content of the book is traced back to  
al-Khalil.

In the preface to al-'Ain, al-Khalil has outlined his plan in the book. As his order is a phonetic one he describes in short, the places of articulation for the Arabic alphabet. This is the earliest attempt of its kind in the history of Arabic philology. Such ideas have been quoted by later authors, e.g. Sībawaih, Zamakhsharī and Ibn Jinnī. If we compare al-Khalil's observation with those of modern phoneticians, we find that on the whole there is no great difference between the two except that modern phonetics is more detailed.

For the quadriliterals and quinqueliterals he set a certain rule about their formation, e.g., every word should contain at least one letter of the **حروف الذاقة** i.e. liquids and labials. In some cases the letters **ع** and **ق** may be sufficient.

Expressing his view of the type of words which should be included, al-Khalil has established a golden rule to recognise some of the non-Arabic words, i.e. foreign and coined words. For example, the quadriliteral words which do not have one of the eight letters mentioned above should not be regarded as pure Arabic. He notices that some scholars, showing off their knowledge, may confuse people by coining words and attributing them to Arabic.

**فان النحارير ربّما ادخلوا على اللغة ما ليس منها ارا دة اللبس والتعنّت**  
He went further in stating that if words do not conform with phonetic rules which he has established, they would not be considered as Arabic even if they were claimed so by reliable scholars.

**فلا تقبلنّ من ذلك شيئا مهما ورد عن ثقة**

By these rules also he could recognise non-Arabic words in the sense of **محدث** or **مورّد**. His conception of is confined to coined words. The Arab Academy has applied another definition for both.

After the following, the plan in the actual dictionary begins with the letter ع , then ح and so on as stated before.

With regard to grammatical information in the text, al-Khalil's name is mentioned repeatedly in the book. At the beginning of each chapter, i.e. with every letter of the alphabet, al-Khalil is quoted as an authority on the phonetic description of the letter, if needed, and mostly in discussing the possibility of the letter's combination with others, e.g., in dealing with the letter ع the text says: "This letter does not at all accompany the letter ح and they cannot be radicals of one word, unless the word is formed ( منحوت ) from two or more words, like حيجل . to say, حتى على الصلاة . In the letter ق , the text says: "Al-Khalil says that this letter does not combine with the letter ك as a root in one word". In fact, al-'Ain has laid much stress on the possibility of combination of the alphabetical letters, which is the basis of the arrangement of words in the book and indeed in every other dictionary made on the model of al-'Ain. As for the impossible combinations like س ن ث , they are known as unused forms غير مستعمل . Some dictionaries took pains to state these forms, like al-Muhkam, some have dropped them. Again when there is a problem

concerning علم الصرف<sup>1</sup>, a branch of grammar, e.g., is the plural of عظام , عظاما or عظامات ? Such a problem is preceded by the phrase, قال الخليل or سألت الخليل .

From this we can conclude that al-Khalil's name appears when it is thought that there is in Laith's mind a serious question. The name of Laith also appears in the form, Laith siad, قال الليث . When such an expression is found, it does not mean that Laith has added something, but it means: Laith continues to relate the book as we have already seen in the opening of the Book, "Laith has related to me all that is in that book".

The name of al-Khalil as the author appears now and again. In my opinion, it is the mark of a division between two passages of writing. The scribe cannot have written such a huge book in one sitting and when he resumed after a respite, he began by repeating this formula. Or it may have been that there was a point to be emphasised when the formula is repeated. We find the same thing in Jamharah, under the phrase, وقال أبو بكر i.e., ibn Duraid, the author,

---

1. This branch of Arabic grammar deals with derivations, internal changes of the forms like قول , قال and with forming duels and plurals etc.

and in al-Bārī' under the phrase **قال ابو علي**, i.e., Qālī the author. There are some other names quoted as authorities. They fall into two groups: (a) Prominent philologists, such as:

**ابوالدقيش ، يونس بن حبيب ، سيويه ، الأصمعي ، ابو زيد \***

It should be pointed out that all these scholars are contemporaries of al-Khalil.<sup>1</sup> In **ضحى الاسلام**, 'Aḥmad Amīn in the chapter on the development of Arabic lexicography takes the view that al-Khalil actually used their information and this does not impair his status, because it is good enough for him to be the real inventor of the system.

(b) The other group consists of scholars who were not known as philologists. They are: **زائدة ، ابوليلي ، عرام** who are also contemporaries of al-Khalil. Braunlich takes the view that all these names were added to the text afterwards, because those names must have appeared on the margin of a certain copy of al-'Ain as authorities on some explanations by some students. Then when the text was re-copied they were added in the text. A proof of this, Braunlich says, is the fact that there was more than one copy. This also explains the phrase,<sup>2</sup> **وفي بعض النسخ**.

1. Duḥa al-Islam, V.2. pp.263 - 270

2. Baghdad manuscript of al-'Ain,<sup>v2</sup>p. 316.

But this does not justify such a theory. It seems that Braunlich holds the view that it is unlikely that al-Khalil as the head of the group could receive information from them. However, we must take the text as it stands, unless it is proved otherwise.

#### THE ISNĀD OF AL-'AIN

We have already reviewed that a group of philologists ascribe the book to al-Khalil as we have some Isnād of al-'Ain. They are:-

(i) Ibn al-Faraḍī in the History of the Learned People of Andalus says, "The first scholars to bring the book of al-'Ain were Qāsim ibn Thābit, and his father in the 3rd Century Hijrah.

(ii) Ibn Fāris (d. 395 A.H.) in his two lexicons relates his Isnād as follows: **أما كتاب العين للخليل بن أحمد فقد حدثني به علي بن إبراهيم القطان، فيما قرأت عليه، قال: أخبرنا أبو العباس أحمد بن إبراهيم المعداني، عن أبيه إبراهيم بن إسحاق، عن بندار بن لزمة الأصفهاني، ومعرفة بن حسان، عن الليث، عن الخليل.**

(iii) Suyūṭī says:

**روى أبو علي الغساني كتاب العين عن الحافظ أبي عمرو بن عبد البر، عن عبد الوارث بن سفيان، عن القاضي منذر بن سعيد، عن أبي العباس أحمد بن ولاد النحوي، عن أبيه، عن أبي الحسن علي بن مهدي، عن أبي معاذ عبد الجبار بن يزيد، عن الليث بن المظفر بن نصر بن سيار، عن الخليل.**

### HOW AND WHEN THE BOOK WAS WRITTEN

When al-Khalil went to Khurāsān, he was occupied with the thought of how to encompass the vocabulary of Arabic in one work. The lexicographical works in his time were some kind of semantic dictionaries. That is to say, they were books devoted to the words used of certain definite categories, such as dates, milk, horses and so on. For example, **كتاب الخيل** ، **كتاب اللبن** etc. Such works, so limited in scope, did not pretend to deal with the rich vocabulary of the Arabic language. He found it beyond human efforts to count all words, and so he confined himself to the roots under which could be recorded as many words as possible. As words are composed of letters, it is possible to work out every possible combination. It is practical to work out the impossible ones, **المهملة** , since there are certain phonetic rules concerning them and they all appear in the text of al-'Ain. For instance, he classifies into certain groups according to their places of articulation, namely

ع ح هـ غ خ ، ق ك ، ج ش ض ، ص س ز ، د ت ط ،  
 ذ ث ظ ، ل ن ر ، ف ب م ، و ا ي .

---

1. Jurjī Zaidān, History of Arabic Literature, says such order resembles the Sanskrit order. But surely this pure phonetic order is not the case in the order of Sanskrit alphabet and resemblance does not indicate quoting.

There are no words in Arabic that can be composed of three radicals of the same place, say ف ب م or ع ح خ even if there are two radicals of the same place, they must be separated by one from another place.

It will be seen that this idea of al-Khalil's was a brilliant conception. With nothing but a few special lexicons to guide him, he was faced with the task of composing a dictionary of a language that was made up of an enormous vocabulary. How could he reasonably be sure of capturing the majority of its words? To begin with, alif would seem to us the natural course; but by adopting a phonetic system he made sure of including every word which he or his contemporaries had ever heard of. The conception was completely novel to al-Khalil's colleagues, which explains in a way how they did not adopt the system till later, when Azharī and ibn Duraid had written out their dictionaries. They recorded single examples as patterns, e.g., under the combination of ع خ they give <sup>1</sup>الهخع. On the other hand, al-Khalil says that according to lexicographical rules, such a word is impossible. Therefore, it is a coined word. We may add that single examples do not

---

1. Tandhīb, p. 50.



stand as bases for grammatical or lexicographical rules, which were observed in al-'Ain. When al-Khalil revealed this idea to Laith, the latter was astonished and did not understand till later he was able to grasp the conception and al-Khalil dedicated the book to him. In this respect Laith says:

"فجعلت أستفهمه ، ويصرف لي ولا أقف على  
 ما يصرف ، فاختلفت اليه في هذا المعنى أيّما ، ثمّ اعتلّ ،  
 وحججت --- فرجعت من الحجّ وصرت ، فإذا هو قد ألف  
 الحروف كلها على ما في صدر هذا الكتاب . فكان يملأ على  
 ما يحفظ ، وما شكّ فيه يقول لي : سل عنه ، إلى ان كتبت الكتاب "

Laith relates that al-Khalil explains why he has begun the book with the letter ع in these terms: "Al-Khalil says that although hamzah is the deepest sound, it changes its shape in some derivations like أَكَل and كَل etc. It should therefore be classified with the weak letters; and though ه is second, it is merely an aspiration; and ح is in the same place as ع , but ع is clearer and more vibrated لأن حرف العين انصب . We may add that the letter ع is the only one among the gutturals which has a significance, i.e., it means the eye or the essence of a thing."<sup>1</sup>

As to the shawāhid, al-Khalil cites only the ancient poets like Abū Dhu'āib, Rabāh, 'Amr ibn Kulthūm etc.

---

1. See p. 24.

The genuineness of the poetry and the lexical information in al-'Ain is, as Suyuti says, unquestionable. Apart from minor errors like mentioning a word in an unsuitable place or regarding a certain letter as radical while it is additional, there is no serious mistake like coining words or committing obvious errors like that of other dictionaries.

We can safely conclude that al-'Ain was actually the work of al-Khalil. (The differences between the Kufa and Basra Schools do count in the field of lexicography). As al-Khalil is not above criticism, the slight mistakes in the book do not suggest that he is not the author and there is no necessity at all to endeavour to explain the existence of the names of some contemporary philologists in al-Khalil's work in any form rather than the fact that al-Khalil really relied on them in defining some words from time to time. Besides, these quotations are not very numerous.

This conforms with the fact that these scholars in their turn used their contemporaries' names occasionally

of the 4th Century Hijrah and afterwards depends very much on the authority of their predecessors<sup>1</sup> including al-Khalil and his colleagues). The brilliant task that al-Khalil has undertaken is the system of putting words alphabetically and what is more, the work was accurate and correct without any precedent, like the Kitāb of Sībawaih on grammar. Those who did not expect such a complete work at that time or did not understand it were the people who raised some groundless doubts. As al-'Ain is the source of every following dictionary, it should be well edited.

In addition to the conclusions drawn from the study of the text, we have as witnesses three scholars who state clearly that al-Khalil is the author of al-'Ain. Two of them are old lexicographers who have written their own lexicons, namely ibn Duraid and ibn Fāris. The third one is an Orientalist who has studied the printed part of al-'Ain and given his opinion according to his own investigations, namely, Braunlich. Their views will be briefly reviewed.

---

1. E.g. Aṣmā'ī, Kitāb al-Khail.

IBN DURAID

A third group of scholars, mainly lexicographers, have held the view that al-'Ain is the work of al-Khalil. This group is headed by ibn Duraid and includes ibn Faris (395) and some later scholars. Ibn Duraid was so interested in al-'Ain that he was the first one to make direct use of it. One of his opponents, Niftawaih, wrongly criticised him for copying al-'Ain under another name.<sup>1</sup> Ibn Duraid tells us in the introduction that he was induced to write the book for his young but learned patron because the book of al-Khalil was very difficult to use due to the keenness of its author's intellect, which was in harmony with those days, but that for these days a book was needed which even the<sup>2</sup> dullest could handle and find in it all he wanted.

<sup>3</sup>  
In praise of al-Khalil he says, "We should follow in the footsteps of our predecessors. Abu Abd al-Rahman al-Khalil ibn Ahmad al-Farhudi has composed Kitab al-'Ain which is a challenge to every successor. The author (i.e. ibn Duraid) confesses his inferiority and any opponent is unsound and every one afterward is dependent on him".

- 
1. Muzhir, p. 58
  2. Al-Jamharah, p. xi.
  3. Ibid, p. 3.

IBN FĀRIS

In the introduction to his dictionaries, al-Mujmal and al-Maqāyīs, Ibn Fāris has recorded a list of the five prominent dictionaries upon which he has relied most. He says, "the greatest and the best of them<sup>1</sup> is al-'Ain by al-Khalil.

"أعلاها وأشرفها كتاب العين لأبي عبد الرحمن الخليل بن أحمد"

Ibn Fāris has been more specific when he records the Isnād (the chain of transmission) of every one of these major dictionaries, including al-'Ain.

BRAUNLICH

Braunlich has in his article<sup>2</sup> reviewed the opinions of Arab scholars and discussed the Arabic text of the printed part of al-'Ain, of which he says that one must not be misled by the circumstance that the book of al-'Ain was not introduced into the sphere of literature until Laith did so at a later date. It is possible that al-Khalil wrote a supplementary volume for some reason or other before he had finished the main work. In this connection it is important to note that al-Khalil's pupil, al-Naḍr ibn Shumail (d. 203)

---

1. The others are *Islah al-Mantiq* by **ابن السكيت**, *al-Musannaf* and *Gharib* by **الهروي** and *al-Jamharah* by **ابن دريد**.  
 2. *Islamica* Vol. II, p. 39.

is reported to have made a book under the title "In my opinion", Braunlich says, "two circumstances speak for al-Khalil's original authorship of the work. First it would be most remarkable if al-'Ain had been invented and attributed to al-Khalil in face of the possibility of the early tradition that he wrote it. Secondly the idea behind the work is to encompass the whole Arabic language." Furthermore, Braunlich considers the plan of the work, which is based on a formation of formalized criteria, demonstrates great activity in the collection of materials. This, he continues, was such a formidable achievement that only an outstanding theoretician of al-Khalil's stamp could have been capable of bringing such a plan to realisation. Whether he compiled the work in all its details, or whether others attached to him did this is of secondary importance. The great thing is the plan. Regarding the completion, it may be said that Laith was the one who brought it to its end.

Here again, Braunlich does not give a decisive answer to the problem. He is thrilled with the plan so much that he considers it the main thing in the book. From the text in the printed portion<sup>1</sup> of al-'Ain, Braunlich deduces

---

1. This can also be applied to the whole manuscript of al-'Ain.

the following:

- (a) Laith has taken part in the book right from the beginning to the end.
- (b) Laith has used two different expressions: (i) Al-Khalil said, and (ii) I asked al-Khalil who said or informed me.

In short he regards al-Khalil as the author and Laith as the editor.

## CHAPTER XIII

KARMALĪ AND AL-'AIN

As we have already said, in 1914 Karmalī undertook the task of printing a small portion of al-'Ain without any introduction. But he published an article in his own periodical, *Lughat al-'Arab*. Although I have been able to trace back numbers of that periodical from 1909 to 1929 in the S.O.A.S. Library, the B.M. Oriental Room and Khedival Library at Cairo, I have found that in each case the issue of August 1914, which contains Karmalī's article, is missing.<sup>1</sup> Fortunately for us, however, there exists a German translation<sup>2</sup> of the article made from a copy of the missing number.

After reviewing briefly traditional opinions on the authorship of al-'Ain, Karmalī is content with reconciling divergences in traditional opinions. Thus he says: "Our own opinion is that the compiler of the text is Laith. The one, however, from whom he receives transmission is Khalil ibn Ahmad

---

1. This may be due to the fact that the periodical *Lughat* had stopped when the First World War broke out. It was resumed after a period of 12 years in 1926.

2. *Der Islam*, XV, p. 295.



who is also responsible for inducing Laith<sup>1</sup> to compile it  
 in the well-known form.<sup>2</sup> ..... This view of ours is  
 in complete reconciliation with the different opinions.  
 It enables us to harmonise the divergences in the  
 traditional opinions."

From this it is clear that Karmalī, like his  
 predecessors, has relied too much on traditions, the idea  
 behind his conclusion being merely to harmonise the different  
 opinions. Moreover, he tries to sustain his judgement by  
 means of a few quotations from the text, which is a repetition  
 of some previous opinions.

Let us now discuss two points by which Karmali  
 tries to support his contention. The points are:-

(a) Some lexicographers ascribe quotations from  
 al-'Ain to Laith.

(b) There are to be found in the text some phrases  
 like "Laith said that Khalil informed him".

It is quite simple to dispense with these arguments.

(a) Karmalī has mentioned some names like Azharī  
 (d. 270 A.H.) in his Tahdhīb, ibn Manẓūr in Lisān and the  
 author of the Tāj (d. 1215 A.H.). The answer to this is that

---

1. He means that al-Khalil is the authority and the one from  
 whom Laith receives his information.

2. He means the alphabetical order.

the last two authors have quoted al-'Ain under the name of Laith at one time, and on other occasions under the name of al-Khalil. The explanation to this is that when those authors cite Azharī, they follow him in ascribing the quotations to Laith because Azharī takes the view that Laith is the real author. But when they cite others like ibn Duraïd (d. 320 A.H.) or ibn Fāris (d. 395 A.H.), they follow them in ascribing the quotations to al-Khalil, because ibn Duraïd and ibn Fāris take the view that al-Khalil is the real author. In fact the late authors are confused about this matter. Even the author of Tāj, who quotes Laith and al-Khalil, has stated under the article " ع " that one of the meanings of 'Ain is the name of the well-known lexicon by Khalil ibn Ahmad. The trouble is that the later ones do not want to refute the earlier writers. They take the opinion of Azharī on the one hand and the opinion of ibn Duraïd and ibn Fāris on the other. Another fact is that in a number of places when the name of Laith is mentioned in the Lisān or Tāj, it is preceded by the phrase, "Azharī said", which releases them from the responsibility which rests on Azharī. Whether Azharī was right in ascribing the book to Laith or Khalil, was to them, another matter.

(b) The phrase, "Laith said that Khalil informed him", cannot be taken as evidence that al-Khalil is not the real author. In fact, this point and another <sup>1</sup> similar one was raised earlier by Zubaidī (d. 392 A.H.) who wrote the abridgement of al-'Ain.

The name of Khalil appearing in the text as an authority does not indicate that he is not the real author. We must take into consideration the fact that the conception of writing at the early Islamic period was to mention the author's name as an authority from time to time. This has been the case in many early books, e.g. in al-Jamharah of ibn Duraid we find the phrase Abū Bakr, i.e. ibn Duraid, said; and in Kāmil by Mubarrid, Abū al-'Abbās said, and in many others as well. No one has disputed their authorship.

Later on in 1934, Karmalī wrote some successive articles in the periodical Thaḳāfah, <sup>2</sup> in which he strongly attacked Azharī for being prejudiced against al-'Ain and refuted some opinions of Azharī and showed that al-'Ain was correct in many cases. It seems that when Karmalī had

---

1. See p. 199.

2. Thaḳāfah, vol. 1, no. 37, p. 45.

more time to examine the texts of al-'Ain and Tahdhīb, he was able to go into the matter more deeply. If he had gone deep enough, he might have come to another conclusion.

It is surprising to find that in spite of his opinion, Karmalī when he printed the first part of al-'Ain ascribed it to al-Khalil ibn Ahmad.

In my opinion, Karmalī, like his predecessors, had been misled by the confusion between the author and the editor in the early Islamic period.

In the introduction to some works of al-Aṣma'ī the editor Haffner<sup>1</sup> states that such phrases like قال الأصمى and others like وسعت الأصمى يقول have left us in a state of confusion about the author and the editor.<sup>2</sup>

To explain this, we should take into consideration the fact that the conception of book-writing of those days was different from the present time; that is to say, that a scholar may compile a work and his pupils may copy it down for him, or else a copyist. This explains the phenomena found in old Arabic books, "the author said", or so and so said, for example in the 'Amālī of al-Qālī, there

1. Sitzungsberichte: Das Kitab al-Chail, the preface, ed. Haffner, Wien 1895.

2. The preface, p. 1.

is always the phrase, Abū 'Alī said, **قال ابو علي**; even in the book of Tradition, Ṣaḥiḥ al-Bukhārī, there is the phrase, **قال الله اني محكم**, and in the Quran as well, **حدث ابو عبد الله البخاري**.

In most of the old Arabic texts, the author is referred to in the third person. This is also the case in another early work called The Rare Words by Abū Zaid.<sup>1</sup>

The Isnād given in the preface contains the following names: Abū al-Ḥasan, Abu al-Abbās, Abū Ḥaḍim, Abū Zaid.

In the text there are many comments and explanations given not only under the name of Abū Zaid, the author, but also under the names of those Rāwis mentioned above who compose the chain of transmission.

A good illustration of this is the explanation given to the last word of the line:

تمددنا وأوعدنا رويدا      متى كنا لأملك مقتوين

The explanation goes as follows:

قال أبو الحسن : القياس ، وهو المنوع من العرب أيضا ، فتح الواو من " مقتوين " فيكون الواحد " مقتى " . فأما أبو العباس فأخبرني أن جمع " مقتوين " عند كثير من العرب " مقاتوة " ، الخ .

1. p. 210, Nawādir.

In this, we find that the Rāwī who was the early editor quotes two other Rāwīs who have given two different explanations. It is obvious therefore that the real author, 'Abū Zaid, has not given such explanation and no one has disputed his authorship of the book, Nawādir or the Rare Words.

It is clear therefore that al-'Ain is no exceptional case among early Islamic works, where we have in the text names of later Rāwīs, besides the real author. Even in recent times, a professor may give his lectures and some of his trustworthy students may edit them in the form of a book with his approval. An example of this is a course of lectures given by the Italian Orientalist, Guidi, in Cairo which were edited in 1925.<sup>1</sup> Anyhow, Karmalī, unlike Azharī, has praised al-'Ain very highly. He says that the fine qualities of the Kitāb al-'Ain are numerous and he counts some of them which will be mentioned later.

#### THE DISCOVERY OF THE MANUSCRIPT

Karmalī tells us how the manuscript was found after a long search in this way. It had been regarded as lost for

---

1. Guidi, Maḥāḍarāt.

a very long time. Anyone who looks at the list of lexicons and reads their prefaces cannot doubt that Kitāb al-'Ain was lost to the libraries of Syria, Egypt, Maghrib and the countries of the Franks.

The preface of Lisān, Karmalī says, does not mention al-'Ain among its seventy sources.

Karmalī<sup>1</sup> continues to say that, "Today he is happy to inform the Arab world that the Shaikh Kāẓim Effendi al-Dujailī has found a manuscript of al-'Ain at Karbilā and another in Kāẓimiyyah." Karmalī has given us a brief description of both copies, when he says that the copyists were Persian who had not quite mastered the Arabic language: that is the reason why both copies contain some mistakes of Taṣhīf, تصحيف. In the manuscript of Karbilā, as Karmalī points out, there are some gaps in the explanation of a number of articles, i.e., roots. As to the manuscripts of Kāẓimiyyah, two of its pages are missing and its mistakes are not less in number than the other. Karmalī expresses his sorrow at seeing both manuscripts in this condition, for he

---

1. He means 1914 A.D.

knew, as he tells us, that it would be impossible to print such a book from such a bad manuscript. Karmalī continues: "Thus we remained at a loss until we obtained a manuscript written by an Arab experienced as a scribe. This set our minds at rest and we tackled the work of printing, relying on those three manuscripts. The book would comprise about 2,500 pages in print."<sup>1</sup>

But, unfortunately, Karmalī does not inform us of the place of the third manuscript which was complete and accurate enough to be relied upon for printing. Neither does he say anything about that qualified Arab scribe who copied the book.

We may take this opportunity to point out that a copy of al-'Ain has been reserved in Germany at the University of Tübingen. A microfilm of that copy is now available at the S.O.A.S. library. The copy of Tübingen was written in Baghdad in the year 1346 A.H. (1926 AD). The copyist's name محمد علي بن ابراهيم بن عبد الحسين الاصفهانى. The writing is a neat Naskh character (النسخ). The first half is with diacritical marks (تشكيل) and in better writing. At the end, the following dedication is found: Praise be to

---

1. This estimate does not include the indices.



God for the task of copying this blessed book in Arabic tongue named al-'Ain. This book named al-'Ain on Lugha by the 'Imām Khalil ibn Ahmad, the grammarian, was copied from a copy in the private library, **الخزانة**, of the scholar, the proof of Islam, **وحجة الاسلام**, Sayyid Ḥassan al-Ṣadr, be he blessed, for the scholar, Sayyid Muḥammad 'Alī Hibat al-Dīn al-Sharistānī, the Chairman of the Supreme Religious Court and the former Minister of Education in Iraq, in 1346 A.H. on 27 Jamad I.

نسخ هذا الكتاب المسمى بكتاب " العين " في اللغة للإمام خليل بن أحمد النحوي ، على نسخة في خزانة حضرة العلامة حجة الاسلام السيد حسن الصدر ، دامت بركاته ، بحسب الأمر ، حضرة السيد العلامة محمد علي هبة الدين الشهرستاني ، رئيس مجلس التمييز الشرعي ووزير المعارف السابق في العراق ، في تاريخ ٢٧ جمادى الاولى عام ١٣٤٦ هـ )

The other complete copy, of which I possess a microfilm was written in 1936 A.D. in Baghdad from a copy, as the copyist says, in Najaf. The writing is of a Persian character, quite illegible sometimes. By comparing the two complete copies, I found them identical almost word for word. There are some little differences between them on the one hand and between the printed part of Karmalī <sup>on the other.</sup> So far as I

could discover, Karmalī's edition has some additional words and phrases, e.g., some lines of poetry are given without the name of the poet in the Baghdad and the Tübingen copies simply with the word قال , while Karmali's copies contain the words قال الشاعر , or any other name, as the case may be. Karmalī does not state which of the three copies he obtained contains the poets' names,<sup>1</sup> nor does he trouble to state in the margin of his printed part the differences between his copies.

---

1. Perhaps he added the names himself.

## CHAPTER XIV

THE EDITING OF THE TEXT OF AL-'AIN

It is intended in this study to edit only some sections of al-'Ain as specimens because the book is very large and owing to the vast size of the work it is proposed to edit here about 200 typed pages including indices in alphabetical order.

In these selections the different aspects of the book on which it is based and divided show definitely that the book has one characteristic entity which has been disputed by those who do not see the text and wrongly say that the beginning of the book does not resemble its end. Therefore they allege that it was not all the work of al-Khalil.

The sections selected to represent different headings which are given in the book as divisions of any given letter of the alphabet are:-

(1) Biliteral Duplicated Words.

This section begins immediately after the preface and as the first letter to be treated in al-'Ain is the letter ع , this section consists of words containing two consonants, the second of which is duplicated

and one of them is ع , like دَع , عَد .

The choice of this section would enable us to check the two manuscripts with that of Karmalī. We shall see that this printed part is full of mistakes. In spite of that we pay full respect and honour to Karmalī for the task he intended to undertake. Unfortunately he was prevented from this by age and other like difficulties.

## (2) Triliteral Words.

This section is comparatively larger, and is represented by the letter, ه . The combination taken from this letter is ه 6 ج plus some of the consonants. Here the six possible forms which can be made by means of the various anagrammatical combinations can be clearly seen.

## (3) Triliteral Words with a weak letter.

In this section, the choice is the letter, س . Each word here consists of two consonants (of which س is one) and of a weak letter. The position of the weak letter can be initial, medial, or final.

## (4) Al-Lafīf.

This section is chosen from the letter, ك . In this section, each word consists of one consonant, which

in this case is  $\frac{س}{\text{ـ}}$  and of two weak letters in any order.

(5) Quadriliteral Words.

This section deals with words with quadriliteral roots. The section is taken from the letter  $\text{د}$ . The words in this section consist of four radicals. Each word must contain the letter  $\text{د}$  as one of the radicals.

(6) Quinquiliteral Words.

This section deals with words which consist of five radicals. The choice is also from the letter  $\text{د}$ , that is to say, each word has  $\text{د}$  as one of its radicals.

Although the sections in al-'Ain on quadriliteral and quinquiliteral words are not divided into sub-headings under any letter, the arrangement of words is according to al-Khalil's phonetic order. In Zubaidī's abridgement, however, the sub-headings we would expect are given. Therefore, in editing the text it would be advisable for the editor to supply such sub-headings.

(7) Words with Weak Letters.

This section contains words which have no consonants. The hamzah is regarded by all dictionaries made after al-Khalil's model as a weak letter. It was not until Jauhari classed it at the beginning of his dictionary that the hamzah was considered as a consonant.

Throughout al-'Ain, the order of the words is correct, except in a few places, where some words have been recorded under the wrong root. It is interesting to note that the celebrated Qāmūs is said to contain about 600 words which have been recorded in the wrong place.<sup>1</sup> Suyuti has observed that a few of the words in al-'Ain are not in the right place, but, he adds, that this is not such a serious matter.<sup>2</sup>

#### THE COPIES OF THE TEXT

We have so far the following copies from which we have edited a part of the text.

(1) The manuscript of Baghdad Museum, which was written out from a copy in Najaf or Karbala in the year 1936.<sup>3</sup> The writing is in a Persian character, خط فارسی, in a very small hand-writing, 25 lines a page, about 14 or 15 words a line. The text consists of two parts, which the scribe has called volumes, أجزاء, each part containing about four hundred pages. The second volume of the Baghdad manuscript begins with the letter ق, and its page numbers

---

1. Al-Diyā', vol. 8, p. 294.

2. Muzhir, vol. , p. 53.

3. The copyist is the late Shaikh M. al-Samawi. In the preface to Diwan Abū al-Aswad, edited 1954, the editor, حسن الدين جليلي, states that al-'Ain was among the three valuable manuscripts which were copied by Samāwī, but he does not give the date or the place of the originals.

start afresh with 1, 2, 3, etc. and run upto 397. The division into two volumes seems to be only with regard to the size. Karmalī has estimated that it would take about 2,500 printed pages in 6 volumes.<sup>1</sup> The earliest copy that we have heard of consists of 50 parts, as reported by Nadīm<sup>2</sup> who calls them volumes. If we take into consideration other lexicons and grammatical books which were written in the early Islamic period, we find that the authors have compiled their works as one set each. This set could be written in one or more parts according to its size. These parts were termed **كراسة ، دفتر ، جزء**. The first term technically means volume, but originally it meant part or **قسم**. Apart from this, there is no special character to distinguish one volume from another. The characteristics of al-'Ain is one in the book all the way through. It does not really matter if it is in 2 or 6 or 50 parts or volumes. But for printing convenience, it should be in about 6 volumes plus one as an index.

(2) The manuscript of Tübingen University of Germany was brought from Baghdad by Professor Ritter. This

---

1. Karmalī does not include the indices which would take another volume.

2. Fihrist, p. 67, relates that a scribe brought from Khurāsān the manuscript of al-'Ain to ibn Duraid in Baghdad around the year 250 A.H. This agrees with the conception that Khalil compiled al-'Ain in Khurāsān. This also explains why some of the early scholars have not seen it.

manuscript came originally to Berlin and was then moved<sup>1</sup> during the War to Tübingen.

Although the script of this copy is clear, there are many mistakes in it. In some cases, we find that a number of words are omitted. Sometimes there is a blank space, sometimes not. This can be seen in the footnotes in the second volume of this thesis.

The division of al-'Ain into two volumes does not take place in the Tübingen copy at the beginning of the letter ق , as in the Baghdad copy, but a little earlier near to the end of the letter preceeding غ , i.e., غ . It seems that the scribe has felt somehow that ق is not exactly half way.

Unfortunately, the Iraqi authorities are unable to trace the origin of both the Baghdad and the Tübingen<sup>2</sup> copies. Through a personal letter from Shaikh Dujaili, whom Karmali has mentioned in connection with the discovery of al-'Ain, we have been able to obtain some information which may throw light on the matter. Shaikh Dujaili thinks that owing to the War most of Karmali's library was looted

---

1. A microfilm of this copy is now available at the library of S.O.A.S.

2. Shaikh Dujaili was a lecturer of Arabic at S.O.A.S. from 1924-29. (A photostat copy of an extract from his letter is included at the end of this thesis).



and that Karmalī was able with the help of the English to obtain only a few of the lost books later. Dujailī does not know whether al-'Ain was one of the books recovered. He also informs us in his letter that the original from which the Baghdad copy was written probably dates back to the thirteenth century of Hijrah, while the Tübingen copy may have been taken from a copy written in the eleventh century.

(3) The printed part of Karmalī which was<sup>1</sup> printed in 1914 in Baghdad consists of 144 printed pages which correspond to 58 in the Baghdad manuscript copy.

(4) The abridgement of al-'Ain by Zubaidī (d. 391 A.H.) is said to be the best abridgement of al-'Ain. Some<sup>2</sup> say it is even better than its original. However, for vocabulary and definition, it represents al-'Ain quite well.

We can edit al-'Ain on the basis of these four<sup>3</sup> copies. The abbreviations for these copies are as follows:

1. Nearly all the copies of Karmalī's printed part were destroyed when Baghdad was captured during the First World War, as Krenkow reports in JRAS, 1924. I know of a copy in Germany and one in Cairo, of which I possess a microfilm.

2. The abridgement is merely the book of al-'Ain minus the shawāhid and the names of the rawis. This has been dealt with before. See page . That is why it is mentioned in the article dealing with al-Khalil in the Encyclopaedia of Islam and Brocklemaun. I possess a microfilm of one of the copies of Zubaidī's abridgement in Madrid.

3. There should be an appeal to Arab and Oriental libraries to ask them whether they have a copy of al-'Ain.

- (1)       بند       for the Baghdad manuscript copy  
which will be the original.
- (2)       تو       for the Tübingen copy.
- (3)       کر       for Karmalī's copy.
- (4)       مد       for the Madrid copy of Zubaidī.

#### THE PROCESS OF EDITING

As Anastās Karmalī did not have the time and opportunity to edit the book during his lifetime, and as a member of the Arab Academy of Damascus <sup>1</sup> has appealed to Iraq for authority to undertake the task of printing al-'Ain, the first systematised dictionary, we here share with them this hope and suggest some points with which an adequate printed copy should emerge.

##### (a) Word and phrase correction.

There are some missing letters or dots of a letter, which cannot be regarded as mistakes, in the original copy, but which should really be considered the faults of the copyist. These should be noticed and corrected, wherever the syntax requires.

##### (b) Filling in the missing words.

When the syntax brings to notice that there is a missing word, how should we insert it? In this case we should consult one of the other copies or some other dictionary or grammatical treatises, as the case may be. For

---

1. Yūsuf 'Ushsh, Articles on al-'Ain in RAAD, 1941.

example, in these few typed pages, namely on page 4, we find the phrase

ويقال : من ترك عنقنة تميم وكشكشة ربيعة فهم الفصحاء ، فأنهم يجعلون الهمزة بدل الحين .

In the copy of Karmalī it runs like this:

فهم الفصحاء ، ( أما تميم ) فأنهم يجعلون بدل الحين همزة .

This is confirmed by treatises on dialects like Muzhir and Khaṣṣaṣ.

(c) Diacritical marks, or Tashkīl.

Unfortunately, the diacritical marks have been seldom preserved in these copies, and it is important to have the essential tashkīl in every Arabic lexicon, otherwise it would lead to some errors. On this question we may consult one or more of the three main dictionaries. However, without definite proof that al-Khalil approved of the punctuation that ibn Duraid afterwards adopted, there may be legitimate doubt about some of the forms.

The three main dictionaries are as follows:

(1) Jamharah of ibn Duraid, because it is based on al-'Ain.

In this case it is best to rely on the Hyderabad edition which was undertaken by a good scholar, namely, krenkow.

(2) Maqāyīs of ibn Fāris. Its author is among the old lexicographers who recognise al-'Ain as the work of al-Khalil.

Consequently, he represented al-Khalil's opinion to some extent, especially when he quoted him. The book is edited with indices in Cairo in 1951 by a reliable scholar, namely, Hārūn.

(3) Lisān al-'Arab. This is a major dictionary which has been the source of nearly every editor with regard to definition and diacritical marks. It is proposed here to put these marks in the places where they are needed, e.g., on page 4, we have two words **عنان السماء** and **عنان الفرس**. Without the marks they seem alike. But when consulting these three references, we find that the first one has a fathah, **فتحة** on the letter **ع** while the other one has a kasrah, **كسرة**. The rest of the word does not require taskkil.

(d) Evidential examples or Shawāhid.

In the text of al-'Ain, there are some lines of poetry which are not complete, and in some other cases, the name of the poet is not given.

It is still a problem in Arabic literature to trace back a poem when the line is given without the name of its composer. This is due to the fact that early Islamic and pre-Islamic poetry were not written down. It was only

recorded in the Rāwī's memory. Consequently, many of them have been lost or the composer's name is not given. The old lexicographers and grammarians were not familiar with the names of poets as they were with their poetry.<sup>1</sup> Perhaps they consider that it is beyond their scope and it is the task of the literary critic to deal with that type of work. It is enough for a lexicographer to give the lines as shawāhid for a certain meaning.

#### THE INDICES

It is only recently, after the process of editing was learned from Orientalists, that Arab scholars began to follow in their footsteps in editing the treasures of Arabic manuscripts, specially in supplying the indices. To adopt the same procedure, we intend here to undertake the task of supplying the following indices.

---

1. Bughyat, p. 366. Suyūṭī has related in Bughyat al-Wuāt under the article Sībawaih, that Sībawaih has used 2500 shawahid in his grammar book, al-Kitāb. When he was asked about them he could only give the names of the poets in 2000 cases. Even the late lexicographers, like the authors of Lisān and Tāj, inspite of having much time and opportunity to consult more references, have failed to mention in some cases the name of a certain poet. It is hoped to find out most of these names in the Concordance of the Jerusalem Hebrew University.

(1) Glossary. It is very essential for this type of dictionary to have a glossary, since words are recorded not alphabetically, but according to a phonetic order, e.g., the words **بنی ، بلی - جمل ، جرس** are not recorded according to the first letter, but we find that though the last pair are initialled with **ب** , they appear later, and though the word **جمل** has **ع** as second radical, it appears before **جرس** , which has **ر** as its second. Therefore, all the vocabulary should be collected and grouped together in the ordinary alphabetical order for practical use.<sup>1</sup>

(2) Rhymes. The line of poetry given in the text should be recorded in the index according to the last radical of the last word, i.e. the Qafiyah, e.g.

We can have under the letter	د	the word	کیدا
We can have under the letter	ر	the word	فنعذرا
We can have under the letter	ز	the word	اما عز
We can have under the letter	ل	the word	ظلالا
We can have under the letter	م	the word	الاقوام

(3) Poets. This index should include the cases where the

---

name of the poet is given. However, certain elements of the word indicating names are, for the sake of convenience, disregarded. For example,

أبو ذؤيب	should be under the letter	ذ
ابن قيس الرقيات	should be under the letter	ق
أمّ الحليس	should be under the letter	ح

(4) Names of Authorities. This term will cover in the index the names of the various *Ḥawāṣi* who have been quoted on matters of explanations or grammatical questions.

(5) Proper Names of Non-Poets or Non-Authorities. It is more convenient and practical to separate these names from the names in (3) and (4) above. As the latter kind is more essential for lexicographical purposes, it should not be mixed with other personal names which occur only accidentally in the text.

(6) Place-Names. الأماكن . This should include the place-names which have been given incidentally, like Basra in the phrase, وقال أهل البصرة , or names given as words occurring under a root, like أمّ القرى هي مكة , under the article م .

### CONCLUSION

In reviewing the major lexicons, the plan and the information have been discussed. We have already seen how much they depended on al-'Ain, either directly or indirectly. The citations from al-'Ain have been regarded by Karmalī as plagiarism since the later dictionaries have quoted al-Khalil very often without a<sup>1</sup> mention of his name.

Now, in conclusion, it is hoped to formulate a scheme upon which a reliable Arabic lexicon should be made. In achieving this there are some points to be observed.

- (1) Type of words to be recorded.
- (2) The order in which these words are arranged.
- (3) Definitions and information.

(1) The Arab Academy of Cairo have stated officially<sup>2</sup> that the term Faṣīḥ should be limited to the Jahiliyyah and early Islamic period, i.e. up till the end of the second century of Hijrah. And this, we may add, includes the period in which al-'Ain was written. In other words Faṣīḥ is what is termed by Orientalists as Classical Arabic.

---

1. Karmalī's Article, *EDERT* Vol. 15, p. 395.  
 2. Review of Arab Academy, Cairo, 1949.



Besides Faṣīḥ, they have defined also two other classes.

- (i) The Arabicised, **المُعَرَّب** and (ii) The Neo or Modern, **المُولَّد**.

The proposed dictionary should not be confined to a certain period but it should consider also the language at all times upto the present day. Although the Academy admits that **المُعَرَّب** and **المُولَّد** can be used in literature, they still cannot be termed Faṣīḥ. For instance a word like **مَآكِينَة** which is the Mu'arrab of the foreign word "machine", is not according to their view Faṣīḥ, but it is admissible as Arabic. The same case is applied with a modern word which has a root in classical Arabic. An example of this is a word like **تَصْنِيع** "industrialisation". Although the root of the word exists in Arabic as **ص ن ع** with a number of derivations, this particular word is not Faṣīḥ because it has not been used by the early Arabs. But on the other hand it is admissible in literary usage. From the practical point of view the three types of words, Faṣīḥ, Mu'arrab and Muallad, are equally used. As the division, from the lexicographical point of view, is arbitrary there is no harm in giving them all one term and call them Faṣīḥ. Still it is the task of a lexicographer to state whether a given word is of foreign origin in the case of the Mu'arrab.

In the case of the Muallad he should record the period in which the word was first used and, if possible, the earliest writer to use it. Thus by doing so, he is recording the history of some of the vocabulary.

Of/course as the dictionary is for the literary language, the colloquial vocabulary should be excluded. If we believe in the development of the language every word of the literary style has the right to be included within the scope of the dictionary.

## (2) The Order.

Though the phonetic order of al-'Ain is skilfully planned it is difficult to adopt. Only the first principle which distinguishes between the radical and the additional letters should be followed. Since derivative forms in Arabic having the same root share among them a kind of a general meaning, it is more practical to record them together under their root instead of separating them for the sake of observing a strict alphabetical order regardless of the condition of the first letter, whether it is radical or additional. Therefore, to put **أخرج** under **ا** and **مخرج** under **م** and **يسخرج** under **ي** then **خرج** under **خ** would not be practical. As they are derived from the same root they should be under **خرج**.

An elementary grammar can easily guide the reader to find the word he is seeking under its root. This principle which has been first used by al-'Ain, and obtained in Arabic dictionaries, should remain in use. The method of *Ṣiḥāḥ*, which is a *qāfiyah* order, is not advisable to pursue since one has to look for the last radical then again jump to the first and end with the middle one. It is more natural to begin with the first then go on to the middle and to the end with the last radical in setting up a dictionary. Therefore, as *Shidyāq*<sup>1</sup> has appealed to Arabs, the strict alphabetical order should be adopted in which case it agrees in a way with the European method in compiling dictionaries. We have already seen that later dictionaries like *Muḥīt*, *Aqrab al-Mawārid* and *Fischer's* have kept to that order.

Now comes the problem of arranging the derivate forms of a given root. In earlier lexicons like *Lisān*, one may have to read the whole passage in order to find a particular word. In some cases the meaning of a root is given by the form of, say, the present tense or of the

---

1. *Jāṣūs*, p. 109.

infinitive is not recorded on the assumption that it is obvious. The latter case has been solved by adopting key-words. Misbah<sup>1</sup> and Aqrab al-Mawarid<sup>2</sup> have done so. The former problem has been also solved by Fischer<sup>3</sup>, and it is recommended that he should follow in the footsteps of Fischer in compiling a new lexicon.

(3) Definition and information.

The most important point that a lexicographer should bear in mind is the historical relation among the different meanings of a given root. The New Oxford English Dictionary has skilfully applied this scheme. The periods<sup>4</sup> given in that dictionary start from the 12th Century. The compilers state: "The date has been adopted as the only natural halting place." The halting place in Arabic goes further. It includes about 200 years before Islam, i.e. the 5th Century. Although there is some doubt about the authenticity of some Jāhiliyyah poetry, the vocabulary as such was used. Fortunately enough, we have al-'Ain

- 
1. See p. 153.
  2. See p. 158.
  3. See p. 178.
  4. N.E.D. Preface, p. xviii.

in which the vocabulary of the early period is recorded. Some distinction should be made between Jahiliyyah and Islamic vocabulary. A certain class of words, i.e., rare words, **النواذر**, which have been used only by Jahiliyyah poets and then went out of use should be classed as **جاهلي**. On the other hand, meanings which were adopted by the rise of Islam, like **زكاة**, **صلاة**, **ركعة** should be stated as **إسلامي** I

We could rely on al-'Ain in selecting the two classes mentioned above. Although al-Khalil does not state in most cases the type of such words, we can safely say that all the vocabulary in al-'Ain belongs to Classical Arabic. Besides, al-'Ain, there are a few treatises dealing with obscure words. Such works should be consulted too. Furthermore, as Fischer<sup>1</sup> points out, books on literature and other Islamic subjects should be considered as well.

For convenience, other periods should be suggested. The poets and writers of the period beginning from the third Hijrah century are termed **البحرثين**; and as the fall of Baghdad in the hands of Halaku in the 13th Century (656 A.H.) is a great event in the Arab world and after which the Muslim States were separated it can be taken as a

---

1. Al-muktataf, March 1949.

division line and one can term the new words and new usages **محدث** . The period after that constitutes medieval times, which is termed in Arabic, **العصور الوسطى**. The term **أوسط** can be employed. But when does this period end? In the nineteenth century the contact in culture took place between the Arab world on the one hand and the West on the other, and the growth of orientalism has helped greatly in introducing new ideas and thoughts especially with regard to translation from and into Arabic. All these factors among other things, helped to make the last 150 years stand out with a special characteristic. As this period is termed **العصر الجديد أو الحديث** the term **جديد** can be adopted. Of course there is no sharp line every two periods as one period gradually develops into the other.

The dictionaries reviewed in this study can help in recording the dates. For instance Asas has given many examples quoted from later authors and many illustrations as models of literature at his own time. Such illustrations can characterise the Asās's time.

About the authorities, **الرواة** , it should be made clear that though their information is useful, a lexicographer should bear full responsibility for the definitions given in the dictionary he makes. A word does not mean so and so

because a certain Rāwī says so, but the meaning should be deduced from the abstract which the word occurs, and names of such rawis can be quoted as sources in which the verse is recorded.

As for the shawāhid, they should be fully considered. That does not mean that a shāhid must be found for every word. Something must be left to common sense. When the word is rare one illustrates different meanings or when the sense has changed through the ages, the shahid should be given to support the change.

Again the definition should not be vague or difficult to understand. We should not expect to see any more for a definition of a plant than the phrase شجر معروف

Such a broad outline of a plan is to serve as the basis for a new major Arabic dictionary. We look forward to the day when the Arabic language possesses a comprehensive lexicon as English has in the New Oxford Dictionary.

SAMPLES OF SOME OF THE MANUSCRIPTS

It is intended here to include photostat copies of some of the manuscripts of al-'Ain and its abridgement as well as that of Karmali's printed part as samples. There is also an extract of a letter from Sheikh Dujaili included among the photostats. These photostats are:-

(I) This shows that the second volume of al-'Ain starts at the beginning of the letter ق in the Baghdad copy, which is referred to here as بغداد .


(II) This shows that the second volume in the Tubèngen copy ( نو ) starts earlier, before . It begins near to the end of the letter ق at the root غ ط . It also shows that the scribe has preferred to divide the book according to its size only.

(III) This shows that the copy بغداد is dated in the year 1355 A.H. ( 1936 A.D.).

(IV) This shows that the copy نو is dated 1346 A.H. (1927 A.D.).

(V) and (VI) These show that the section of the quadriliteral in al-'Ain has no sub-heading.



(VII) and (VIII) These are taken from the abridgement of al-'Ain by Zubaidī, which is in Madrid and which is referred to here as  . These two numbers show the sub-heading of the section entitled the quadriliteral words. These sub-headings have been taken as a guide for the sub-heading adopted in editing the corresponding passage in al-'Ain.

(IX) This is a part of the letter from Shaikh Dujailī in which he informs us that there existed two copies of al-'Ain dating back to the 11th and 12th Centuries Hijrah.

كتاب العين في اللغة العربية

للخليل بن أحمد البصري

بسم الله الرحمن الرحيم

حرف القاف

قال الخليل القاف والكاف لا يجتمعان في كلمة واحدة الا ان تكونا الكلمة عوثة من كلام العجم وكذلك  
القاف والجيم لان القاف لا يتصل لادغم غير هذه الكلمات العربية وهي الجوالق والجمع فليست ابريد  
ولا فارسية باب القاف والثمن يستعملان فاقش القش والتشش طلب الاكل وضاهتها  
ولف ما قدر عليه والقش والقش اسم والسقش قش وقشوش والعشة العشة الصغيرة والجنة  
لانكادنت وتقال القشة وبيد شبه الجملان والخافس القشة يحكيها الصوت قبل الجيم  
في محض القشة قبل ان ترعب في الهدى اقي قطع به والزعيب هدير ليل وتشتت الغرور آي تشتت  
للبر والقشة الصوفة التي تبنى بها البعير وهي قبل الاقار وبدة واقش الغرور تفرق  
شقي الشقة لهاة البعير ويجمع شفاش تكون للمع بين الابل والشق مصدر شقت والشق  
الاسم ويجمع شقوق والشق غير باق ولانافذ الصديق ربما يكون من وجهه والشاق شق جلد  
اليه والرجل من برد وقوة وتقول ما بلغت كذا الا شق النفس أي شقة وجانها كل من شقة  
والشقين قولك هذا شق وشقني وشق نفسي واخذ الرجل شقيقه والشقة شقة  
شق من لوح أو شبة وتقال من غضب اصنفطارت منه شقة في الارض وشقة في السماء  
وشقة شاقه وام شاق والشقة في الثياب والشقة بعد صبر الى ارض بعيدة والشاق الحار  
والخارجي شق عصا المسلمين ويشاقهم خلافا قال رضوا بالشاق الاكل خضا فقدر رضوا  
اخيرا باكل الخضم ان ياكلوا الغضما واشقت عصا المسلمين بعد الانتقام أي تفرق امهم والاشتقاق  
الاخذ في الكلام والحضون مع ترك القصد وفرس شق وقد استنق في عدوه يمينا ومثالا والشق  
مصدر الاشق قاله وبناريت كما يشي الاشق والتبارني سعة الخطم والشقيقة جمع نصف  
والشقيقة فرجة بين الرمال شنت العشب والشجر وشقايق النعمان نوراحم الواحدة شقيقة وفرس  
اشق أي واسع المنخرين باب القاف والضاد يستعملان اقش نقول قضنا عليهم الخيل فانقضه  
أي رسلنا قاله ففقتوا غضا با عليك الخيل من كسب وانقض الحائط أي دق وانقض الطائر هو في  
طيرانه ليسقط على شئ وانقض الذباب ليلوا الغرائس ونقول افق على المضيح واستغضه فلان قاله الورد







جعل الواو باءً والفاء باءاً واواً لتفصل بين الحرفين مخالف لهما وكان الخليل  
يقول مدة الواو منها نصير الى اصلها وكذلك الفاء والياء والباء لا تخرج عن واحد واخذ الهم  
باءاً وميم فعلى ذلك تبين ويختص البو بوظائف شبه الباقى والمجم الباء والياء والياء  
الثاني من التلافيف يقول اوة لك واوه لك من هذا الشئ والهاء وهذه الكلمة  
زيادة للتأنيث وهي في الكلمة الاولى اصلية واعلم ان العرب يشتقون من هذه الحروف  
افعالاً فيقولون والمدولة واوماويز اي قد بنيت من الواو واوبنها وطة ماويز اي  
وبناها واوخلب على فخر بها وفيها قولان منهم من يقول واوموتاة يجعل الالف التي بين  
الواو وبين باء التلافيف ومنهم من يجعله واواك نزال الالف التي في  
بين الحرفين في الهماء نحو الف كاف صاد قاف ونحو ذلك وكلها واوات من جعل الالف التي  
بين الواو وبين واو استبدال من الواو الاولى همزة كراهية النقاء الواوات وهو قول الخليل  
في الماوي وكذلك قوله في الماوي اذا كانت فيه الباء استبدال من الباء الاولى همزة ومن قاله  
الواو مهاباة قال من الباء ميواة يجعل الواو باءاً كما يجعل الف الواو باءاً تفرقة بينها قال الخليل  
وجدت كل باء والفاء في الهماء لا تغد على شئ بعدها ترجع في النسخ الى الباء نحو  
الف ياو باو باو باو ونحو ذلك فاما الالف في القرآن والابيات والعلامات فان الالف التي  
في وسطها هي في الاصل باءة وكذلك ما جاء من بنائها على بنائها نحو الغاية والراية وشبا  
ذلك فلو نظرت في الآية استغاف على فيما س علامة معك لتقلت آية موباة قد ابيت فاعلم  
ذلك ان شاء الله تحت الحروف المعجمة بحمد الله يوم الكتاب وانتمت حروفه وابوابه وكل

وقد نجز النصف الثاني من الكتاب المسمى بالعين المنسوب الى الخليل بن

احمد بن قلم اقل العباد دنى المساوي محمد بن الشيخ طاهر المعروف

بالمساوي في النسخة اليوم التاسع والعشرين من شهر الحجة

سنة الف وثلثمائة وستمائة وخمسة

على نسخة كثيرة التعريف والمضيئة

فيها عرق الغرزة ومحت منها اغلب

صحب الجهد حامد الله مصليا

على سوره اله

بنائها نحو الغاية والرياسة واشباه ذلك فلو تكلفت من الالة اشتقاقا على قياس

علامة معلنة لقلت اية ما باء تدانيت

فأعلم انشاء الله هذا اخر كتاب اللغة

الموسوم بالعين وقد وقع الفراغ من

كتابة تحريرها ساعة التاسع

من شهر ربيع الاول سنة ١٣٠٠

في حيدرabad

هجر ١٢٩٩ على ما جرى بها

الوقت بقية على ما لا أم

محمد علي بن محمد

عبد الحنف

الاصمعي

١٢

الحمد لله اولاد اخر اعلى اتمام هذا الكتاب المستعاض باللغة العربية المسمى بالعين  
في نسخ هذا الكتاب المسمى بكما بعين في اللغة للامام خليل بن احمد  
النحوي على نسخة في خزانة حضرة العلامة حجة الاسلام السيد حسن  
الصدر دامت بركاته بحسب الامر حضرة العلامة السيد محمد علي  
هبة الدين الشهرستاني رئيس مجلس التميز الشرعي ووزير  
المعارف الاسبق في العراق في تاريخ ١٢٩٧ هـ حيدرabad ١٣٠٠



[illegible]



الدم الوجبة والافتهاد شبه ارتداد الفرج اذا رفته ابرة فزاه بكوهدها وبغتهدها **الدهاق**  
 التراب اللين قال خلف بن خليفة **الدهاق** وهو من الكتيبة فالحق **الدهاق** جون رواه يزيد دهاق **الدهاق** وقال  
 ان يدهق لي لعلني آتي الطعام اللين ورفته واصله من الدهاق في آتي الارض اللينة الرفقة وبنال  
 دهن طحين آتي رفته والدهقنة مثله **الدهاق** التام النار **الدهاق** التام النار **الدهاق** التام النار وهو الغنى  
 وغراب ختمه شديدا السواد ووسطه فتهمة آتي سودت بعد الحفرة والرجل يغتر في مشبهه يترامج على فقا  
 ورجع الغنم على الادبار **الدهاق** التام النار **الدهاق** التام النار **الدهاق** التام النار **الدهاق** التام النار  
 صفا **الدهاق** التام النار **الدهاق** التام النار **الدهاق** التام النار **الدهاق** التام النار **الدهاق** التام النار  
 الدافيز واحد البقرة قال كبيدة غلب اللباي خلف الرحمن **الدهاق** وكذا اقلن يتبع وهو قل **الدهاق** التام النار  
 البرنق الضحور الكثير الضحك وامارة بهلن وجمعه بهالين قال **الدهاق** التام النار **الدهاق** التام النار  
 البهلين **الدهاق** التام النار **الدهاق** التام النار **الدهاق** التام النار **الدهاق** التام النار **الدهاق** التام النار  
 والباهالات له من **الدهاق** التام النار **الدهاق** التام النار **الدهاق** التام النار **الدهاق** التام النار  
 احسن بني نيس بن غلبه **الدهاق** التام النار **الدهاق** التام النار **الدهاق** التام النار **الدهاق** التام النار  
 حب هل **الدهاق** التام النار **الدهاق** التام النار **الدهاق** التام النار **الدهاق** التام النار **الدهاق** التام النار  
 ولا يكس **الدهاق** التام النار **الدهاق** التام النار **الدهاق** التام النار **الدهاق** التام النار **الدهاق** التام النار  
 الهكم التبع الثاني **الدهاق** التام النار **الدهاق** التام النار **الدهاق** التام النار **الدهاق** التام النار  
**الدهاق** التام النار **الدهاق** التام النار **الدهاق** التام النار **الدهاق** التام النار **الدهاق** التام النار  
 عظام **الدهاق** التام النار **الدهاق** التام النار **الدهاق** التام النار **الدهاق** التام النار **الدهاق** التام النار  
 الصدر عضة **الدهاق** التام النار **الدهاق** التام النار **الدهاق** التام النار **الدهاق** التام النار **الدهاق** التام النار  
 الذي كانه يروج في مشبه وقد زهول **الدهاق** التام النار **الدهاق** التام النار **الدهاق** التام النار  
 قال **الدهاق** التام النار **الدهاق** التام النار **الدهاق** التام النار **الدهاق** التام النار **الدهاق** التام النار  
 آتي شدا لها وواهبها **الدهاق** التام النار **الدهاق** التام النار **الدهاق** التام النار **الدهاق** التام النار  
 ابا فراس **الدهاق** التام النار **الدهاق** التام النار **الدهاق** التام النار **الدهاق** التام النار **الدهاق** التام النار  
 له باج لانها لجا اولين مسهل سلع آتي ملودسم **الدهاق** التام النار **الدهاق** التام النار **الدهاق** التام النار  
 ونعبر بهضم العين آتي ذهب **الدهاق** التام النار **الدهاق** التام النار **الدهاق** التام النار **الدهاق** التام النار  
 آل الرحمن في آل **الدهاق** التام النار **الدهاق** التام النار **الدهاق** التام النار **الدهاق** التام النار



أما وانسبته إلى الماء مائة  
سماوي الثلاثة المفعول والخمسة المفعول

باب الثلاثة اليعقوبية

القصبة والهمزة والياء جئت أهلاً إذا تعبدت والهمزة والياء  
الهمزة والهمزة والياء جئت أهلاً إذا تعبدت والهمزة والياء  
عند المتكلمة يقال أهلاً إذا تعبدت والهمزة والياء  
كلمة المتكلمة والهمزة والياء جئت أهلاً إذا تعبدت  
بالرجل جئت أهلاً إذا تعبدت والهمزة والياء  
انفسه إذا تعبدت والهمزة والياء جئت أهلاً إذا تعبدت  
أهلاً إذا تعبدت والهمزة والياء جئت أهلاً إذا تعبدت  
منه إذا تعبدت والهمزة والياء جئت أهلاً إذا تعبدت

باب الياء والياء والياء

إذا ماتت الياء والياء والياء جئت أهلاً إذا تعبدت  
فما أتت الياء والياء والياء جئت أهلاً إذا تعبدت  
الهمزة والياء والياء جئت أهلاً إذا تعبدت  
تسبب الياء والياء والياء جئت أهلاً إذا تعبدت  
ويجوز في الياء والياء والياء جئت أهلاً إذا تعبدت

باب الرباعي

باب القصبة والقصبة

شبه الخمر والقصبة والقصبة جئت أهلاً إذا تعبدت  
شبه الخمر والقصبة والقصبة جئت أهلاً إذا تعبدت  
من اسماء القصبة والقصبة والقصبة جئت أهلاً إذا تعبدت  
فجئت جئت جئت جئت جئت جئت جئت جئت جئت جئت جئت  
القصبة والقصبة والقصبة جئت أهلاً إذا تعبدت  
ودعوه المقام كئيب وكذا القصبة والقصبة جئت أهلاً إذا تعبدت  
شبه المقام كئيب وكذا القصبة والقصبة جئت أهلاً إذا تعبدت  
الرجوع على القصبة والقصبة جئت أهلاً إذا تعبدت  
أو أن ضرب القصبة والقصبة جئت أهلاً إذا تعبدت  
ويقال القصبة والقصبة جئت أهلاً إذا تعبدت  
والقصبة والقصبة جئت أهلاً إذا تعبدت  
القصبة والقصبة جئت أهلاً إذا تعبدت  
القصبة والقصبة جئت أهلاً إذا تعبدت  
القصبة والقصبة جئت أهلاً إذا تعبدت



أما وانسبته إلى الماء ما هو  
سواء كان الماء حاراً أو بارداً

**باب الثاني في الهمزة**

الهمزة والهمزة والياء جئت إذا جئت والهمزة والهمزة  
هذه الهمزات أمراً بها يدعى الهمزة والهمزة والهمزة  
عند المدونة يقال لها الهمزة والهمزة والهمزة  
والهمزة والهمزة والهمزة والهمزة والهمزة والهمزة  
بأنفسها في بعض النسخ والهمزة والهمزة والهمزة  
أما إذا توجع والهمزة والهمزة والهمزة والهمزة  
منسوبة ومما جرت به عادة العرب في الهمزة والهمزة

**باب الثالث في الهمزة والياء**

إذا ماتت الهمزة والهمزة والهمزة والهمزة والهمزة والهمزة  
تصارت الهمزة والهمزة والهمزة والهمزة والهمزة والهمزة  
الهمزة والهمزة والهمزة والهمزة والهمزة والهمزة  
تشتق من الهمزة والهمزة والهمزة والهمزة والهمزة والهمزة  
ويخرج من الهمزة والهمزة والهمزة والهمزة والهمزة والهمزة

**باب الرابع في الهمزة والياء**

شبه الخرشوف والهمزة والهمزة والهمزة والهمزة والهمزة والهمزة  
شديد في الهمزة والهمزة والهمزة والهمزة والهمزة والهمزة  
من أسماء الهمزة والهمزة والهمزة والهمزة والهمزة والهمزة  
فجئت جئت والهمزة والهمزة والهمزة والهمزة والهمزة والهمزة  
الهمزة والهمزة والهمزة والهمزة والهمزة والهمزة  
وهذه الهمزة والهمزة والهمزة والهمزة والهمزة والهمزة  
يشبه الهمزة والهمزة والهمزة والهمزة والهمزة والهمزة  
الهمزة والهمزة والهمزة والهمزة والهمزة والهمزة  
أما الهمزة والهمزة والهمزة والهمزة والهمزة والهمزة  
ويقال الهمزة والهمزة والهمزة والهمزة والهمزة والهمزة  
والهمزة والهمزة والهمزة والهمزة والهمزة والهمزة  
الهمزة والهمزة والهمزة والهمزة والهمزة والهمزة  
الهمزة والهمزة والهمزة والهمزة والهمزة والهمزة



قد نقلتها عن نسخة تعود الى خزنة الشيخ عبد الحسن الطهراني في كربلاء التي لم يبق بها الا على الخزنة اثر  
 بعد وفاة صاحبها الذي توفي في اوائل القرن الرابع عشر الهجري . وقد كانت تلك الخزنة جليظة الشأن  
 واغلب كتبها وقف ومن جملة كتب الفقه والمخطوطات للشيخ صاحب بن عباد والطائفة في الفقه للميرزا  
 صاحب السلافة والخواص الربيع . غير ان السراق والاسباب التي لا يتورعون عنها اخذوا الكتاب  
 النادر الوجود وقرنته سوا كان وقف او غير موقوف بل قل ان اسم الوقف قد يزيد في جزائه  
 على قننه بحسبانهم انهم سوف لا يبيعونه بل يبقونه عندهم لانقاذ به وحسب .  
 اما نسخة فقد كنت بعد استرجاعها قد انقضت مع الابل التي كان على  
 طبعها والرجح ~~في~~ بيننا منا صفة على ان يكون الخبر على الطبر من فاه وانا على اعطى النسخة  
 المتنازعة في العمل معه في نشرها . وقد طبع منها على ما اظن نحو ١٠٠ نسخة ثم اعطيت لكل واحد  
 العامة ~~وهو~~ واخذت في الكنية وارسلت الى جبهة الحرب في الفاء وتوقف النشر  
 وبعثت النسخة على الابل التي كان . وقد نهبت الناس مع كتبه الاخرى حينما نفاه  
 الا ان اثناء الحرب المذكورة . ولكنه بعد عودته من المنفى تمكن بالمال وصعونه الانكليز من  
 استرداد بعض الكتب من ايدي ناهبيها . ولا أدري ~~في~~ اذا كان كتاب العين من جملة  
 الكتب التي تمكن من الحصول عليها بعد النهب .  
 اما النسخة الثانية من كتاب الفقه فهي وقف ايضا واحبها موجودة في خزنة السيد علي الصدر  
 في الكاظمية وهو اخو السيد محمد الصدر رئيس مجلس الاعيان واحسب تعرفونه . وهذه النسخة كثيرة  
 الاغلاط لا خفيها اكثر بلائية ولكنها جيدة الخط وعلى ما تذكر انها مكتوبة في القرن الحادي عشر الهجري  
 بينما نسخة كربلاء كانت مكتوبة في القرن الثالث عشر الهجري . وفي أماكنكم او صاحبكم الكتابة الى السيد  
 الصدر والسؤال عنها .

## Bibliography

### A. Printed Books

1. Ahlwardt, Arabic Manuscript Catalogue, Berlin, 1894.
2. Ahmad Amīn, Duha al-Islam, Cairo, 1938.
3. Ahmad b. 'Abd Rabbih, al-'Iqd al-Farīd.
4. Ibn Anbarī, al-Insāf, Leiden, 1913.
5. " " , Nuzhat al-Allibba, Cairo 1877.
6. Ibn Al-Athīr, Nihāyah, Cairo 1318, A.H. (1900).
7. Asma'ī, Kitāb al Khail, *Wien, 1895*
8. Bustānī, al-Muhīt, Beirut, 1880.
9. Diyā' Per. *Beirut, 1905.*
10. Ibn Duraid, Ishtiqāq, Gottingen, 1854.
11. " " , Jamharah, Haiderabad, 1925.
12. Encyclopaedia Britannica, Vol. 3, 11th Edition.
13. " of Islam, Vol. 2, Part 2 & Vol. 4, Part 2.
14. Fairuzabādī, al-Qāmūs, *Cairo, 1301 A.H. (1884)*
15. Ibn Fāris, al-Itbā', Gieszen, 1906.
16. " " , al-Maqāyīs, Cairo, 1951.
17. " " , al-Sāhibī, *Cairo, 1910.*
18. al-Fayyūmī, al-Misbah, *Cairo, 1912.*
19. Fischer, Introduction to Fischer's Lexicon. *Cairo, 1950.*
20. J.A.L., Brockelmann, Leiden, 1937.
21. Guīdī, Muhadrāt, Cairo, 1911.
22. Hājī Khalīfah, Kashf al-Zunūn, London, 1842.
23. Hammām, Mu'jam al-Tālib, *Lebanon, 1907.*
24. Hava, English-Arabic Dictionary, Beirut, 1915.
25. Der Islam Per, 1926. (*Leipzig*).
26. Islamica Per, 1926. (*Leipzig*)
27. Ibn Jinnī, al-Khasā'is, Cairo, 1913.
28. J.R.A.S., Centenary Supplement, 1924.
29. Jurjī Zaidan, Philosophy of Language, *Cairo, 1904.*
30. " " , History of Arabic Literature, *Cairo, 1912.*
31. Jauharī, al-Sihāh, Cairo, 1282, A.H. (1865)
32. Ibn Khaldūn, al-Muqaddimah, Beirut, 1900.
33. Ibn Khallikan, Wafayāt, London, 1842.
34. Karmalī, Development of Arabic, Baghdad, 1938.
35. al-Khalīl, Kitāb al-'Ain, (only a part), Baghdad, 1914.
36. Lane, Arabic English Lexicon, London, 1863.
37. The Listener, October, 1952.
38. Ibn Manzūr, Lisan, Cairo 1300, A.H. (1882).
39. Majallat al-Majma', Per., Cairo, 1946.
40. al-Muktataf, Per., Cairo, 1949.
41. Le Monde Oriental, Per., Leipzig, 1920.
42. Ibn al-Mu'tazz, Tabaqāt, London, 1935.
43. N.E.O. (New English Dictionary,) ed. Murray, Oxford, 1880
44. al-Qalī, al-Bārī', London, 1933.
45. al-Qiftī, Inbah, Cairo, 1950.
46. R.A.A.D., Per., 1941.
47. Rāzī, Mukhtār, *Damascus, 1316 A.H. (1898).*
48. Shartūnī, Aqrab al-Mawārid, Beirut, 1889.
49. Shidyaq, al-Jasūs, Constantinople, 1299, A.H. (1882).
50. " , Sirr al-Layāl, Constantinople, 1284, A.H. (1868).

51. Sijistani, Gharib, al-Quran, Cairo, N.D.
52. Sirafi, Tabaqat, Beirut, 1936.
53. Siddiq, Bulghat, Constantinople, 1879.
54. Suyuti, Bughyah, Cairo, 1326 A.H. (1908)
55. " , Muzhir, Cairo, 1325 A.H. (1907)
56. Ibn Taghribirdi, al-Najum al-Zahirah, Cairo, 1930.
57. al-Thaqafah, Per. 1934.
58. Yaqut, Irshad, London, 1927.
59. Zabidi, Taj, Cairo, 1306, A.H. (1889).
60. Abu Zaid, al-Navadir, Beirut, 1905.
61. Zamakhshari, Asas, Cairo, 1923.
62. " , Fa'iq, Haiderabad, 1324, A.H. (1906).
63. Z.D.M.G., Per., Leipzig, 1851.
64. Zanjani, Tahdhib, al-Sihah, Cairo, 1952.
65. Zubaidi, Istidrak, Rome, 1889.

#### B. Manuscripts

66. al-'Ansi, Khulasat al-Muhkam, B.M., add. 9991.
67. al-Azhari, Tahdhib, B.M. 4193. (Or.)
68. al-Khalil, Al-'Ain, Baghdad Museum, 509.
69. " " " , Tubingen University, 1653.
70. Kurā', al-Munaddad, B.M. Or. 3073.
71. Ibn. Farig, al-Mujmal, B.M. Or. 3076.
72. Ibn. Sidah, al-Muhkam, B.M. Or. 4186.
73. al-Zubaidi, Mukhtasar al-'Ain, Escorial, 517.
74. " " , Tabaqat, B.M. Or. 3041.
75. ? Fragments from a Lexicon on the model of al-'Ain.  
attributed (by mistake) to al-Khalil, but it is of  
al-Muhkam by Ibn. Sidah, (Berlin, 6951-2-3).

UNIVERSITY OF LONDON  
SCHOOL OF ORIENTAL AND AFRICAN STUDIES

---

SPECIMENS OF THE EARLIEST ARABIC DICTIONARY  
"AL-'AIN" BY AL-KHALIL IBN AHMAD

Being a supplement to the thesis submitted for the  
degree of Ph.D., entitled "Al-Khalil Ibn Ahmad and  
the Evolution of Arabic Lexicography."

(Vol. II)

A. DARWISH

March 1955

## الأماكن

الكاف

الألف

٩١ ٣٤

الكوفة

٣٦

الأهواز

١٤٧

كاوان

الباء

العين

١٢٥ ١٤٧ ٣٦ ٣٢ البصرة

١٣٦

مصر

الحاء

١٥٨

مكة

١٤٥

ميسان

٣٣

الحجاز

الهاء

الخاء

٤٥

هجر الواسط  
الياء

٨٥

٥٦ خيبر

السين

٣٤

اليامة

٣٤

سبأ

١٣٧

١٣٤

١١١

٣٧

اليمن

١٦٥

١٤٢

١٤١

١٢٥

السماوة

سفوان

٩١

السواد

سيناء

الشين

١٤٤

الشام

الحين

الحقيق

المراق

العرب	٢٧	٣٠	٤٣	٦٠
	٧٥	١٠٣	١١٤	١٢٣
	١٢٤	١٤٠	١٤٥	
	١٥٥	١٦٢		

الميم

٣٧

معد

١٤٢

موسى

النون

بنو العشرة ١٣٠

١٨٠

النبطية

٣٧

عك

١٢٨

ناثلة

٤٧

على

١٤١

ام النعمان

١٥٢

٦٧

٤٩

عمسر

الهاء

الفاء

١٥٣

هرقل

١٦٤

فراheid

٩٣

ابو هريرة

١٣٢

٥٨

بنو فزارة

٧٢

هذيل

القاف

١٥٧

قاييل

١٢٨

قريش

الكاف

٩٩

كسرى

## الأعلام

الراء	الألف
٧٠ ٨ ربيعة	١٥٧ آدم
١٣٤ السين سبا	١٦٨ ازد
١٣٢ بنو السائب	١٠٧ أرسدة
٣٣ ابو سفیان	١٢٨ أساف
١٣٤ سليمان ( النسي )	١٥٨ أسما عيل
الصاد	الباء
صعصعة بن صوحان ٤٧	١٢٨ البصريين
	١٣٦ البسوس
	١٣٤ بلقيس
الطاء	التاء
٩٠ طى ع	١٢٥ ٩١ ٧٠ تميم
٩٢ الطائية	الحاء
العين	١٤٧ الحسن البصرى
٢٩ عبد شمس	٣٠ الحسن وألحسين
١٢٦ ٢٩ عبد قيس	٣٣ حمزة بن عبد المطلب
١٣ ٧٣ عثمان ( بن عفان )	الخاء
٣٧ عدنان	٩٠ ابنة الخس
الشرب	٥٦ خيبر
	الدال
	٩٣ الدوس



## الرواة

الالف

الاصمعي ( ابو سعيد ) ١٠٣ ، ١٠٥ ، ١٢١ ، ١٢٦ ، ١٣٦ ، ١٤٥

الحاء

حمزة بن زرعة ٨ ، ١٣

الخاء

الخليل ١ ، ٣ ، ٥ ، ٩ ، ١١ ، ١٥ ، ١٩ ، ٢١ ، ٢٤ ، ٢٣ ، ٢٤ ، ٢٥ ، ٢٦ ، ٢٧ ، ٢٨ ، ٣٠ ، ١١٤ ، ١٨٤ ، ١٨٦

الدال

ابو الدقيش ٦ ، ٧ ، ٩٩ ، ١١٠ ، ١١٢ ، ١٦٣

الزاي

ابو زيد ٨

زائدة ٦٨ ، ٧١ ، ٧٤ ، ٩٤

الزوزني ١١٩

العين

ابو عبد الله ٣٢

عبيد بن عميرة ١٢٣

اللام

الليث ٣ ، ٦ ، ٧ ، ١٢ ، ٢١ ، ٢٣ ، ٢٥ ، ٣٠ ، ١٧٠

الميم

ابو معاذ ٣

الواو

٢٩

ورقة بن نوفل

الياء

١٧٧

يزيد

---

## السين

سليمان ٤٤ ١٠١

ساعة بن جوتة ٥٢

## الشين

الشمخ ٧٠ الصاد

صخر ٧٢

طرفة ٣٧ ١٠٤ الطاع

الطرمح ٨٠

## العين

عبيد بن عميرة ٢٠ ٤١ ٤٣

العجاج ٥٠ ٥١ ٥٥ ٦٠ ٦٧ ٦٨ ٧١

٧٥ ٩٨ ١٣٥ ١٤٥

١٥٩ ١٦٣ ١٧٥

عدى بن زيد ٣١

ابو عساء ٨٢

عمرو بن الحمرد ١٦٦

عمرو بن كلثوم ٣٢ ٤٣ ١٠٩

عنقرة ١٨٣

## الفاع

الفرزدق ٤٢ ٥٠ ١٣٩

## القام

القطامي ٦٢

## الكاف

الكيت ٦٥ ٨١ ١٨٢

## اللام

ليد ٥٧ ٦٥ ٩٦ ١١٠

١٢٧ ١٣٨ ١٥٣

١٥٤

ليلي الأخيالية ١٦٤

## الليم

مقسم بن نويرة ٣٥

مرار ١٠٣

مهمل ٦٥

## اللز

النا بغة الذبياني ٣٣ ٣٤

٦١ ٦٢ ٦٩ ١٠٤

ابو النجم ٤٤ ٥٢ ٩٦

## الشعراء

## الالف

ابن اء حمز ٣٤ جميل ١٢٠

الخاء

الاخطل ٤٢ ٦٢ ٦٣

٩٨ ٦٤

خلف بن خليفة ١٥٢

الاغشى ٤٥ ٦٩ ٧٥

الذال

١٢٨ ١١٣ ١٠٦

ذو الرمة ٥٥ ٧٤

١٠٦٥

الاغلب ٤٠

١٨٢ ١٧٣

ابو ذؤيب ٤٠ ٤٦

امروء القيس ٣١ ٧٣

١٧٧ ٧٤

الراء

الباء

٨٠

بشار

رؤبة ٣١ ٣٥ ٤٢

التاء

٥٧ ٤٨ ٤٦

١٦٨ تابط شرا

٨٧ ٨٦ ٦٠

١٢١ ١٠١ ٨٨

## الجيم

الزاي

ابو زبيد ٦

جرير ٣٣ ٤٤

زهير ٣٠ ٣٢ ٨٢ ١٠٧

١٨٢

٨٥	بمعان
٥٥	عدانه
٤٤	ا ديانها
	الهاء
١٤٤	لاسلاها
٨٣	اسم ينده
	الواو
٩٥	فوها
	اليا
٦٠	الزيني
١٦٥	هبنزرى
١٧٥	الاوى
١١١	مابيا
١٠١	المراسيا
١٧٦	ليا
١٦٦	لاقيا
٢٩	يعانيا
١٢٤	نسى ؟



١٣٨	لازما	١٦٦	طها مالا
١٦٦	محشما	٦٦	العلالة
٨٦	الاصطما	١٧٣	همرجل
١٥٤	علقما	١٥٧	عدال
١٧٠	بجها	٥٥	خذل
٤٥	ملوما	٨٠	حنظل
٥٧	البيتيما	٩٤	عيزل
١٣٧	هلممة	١٢٤	سعل
١٦٨	هذرة	١٦٨	خيعل
١٦٥	الكرامة	١٦٥	بدهكل
٣٣	هلممة والاثم	١٥٣	بهرقل
١٨٣	أقدم	٦٤	كلال
١٣٩	هاشم	١٠٥	الثمايل
٥٩	المستقيم		الميم
٨٥	عظمى		برهما
٦٥	الأقوام	٧٥	المعتم
١٢٠	المبهم	٦٣	النعام
	النون	٧٤	الخراطيم
		١٦٩	هثلموا
٦٩	العنن	١٦٧	وتهمروا
٦٩	عنون		رهشم ؟
٨١	المهدون	١٥٨	جهرمة
٤٣	سخبينا		وسهامها
١٤٠	ريينا	١٣٨	اسمه
١٦١	حيننا	١٤٢	الحصا العدا
١٠٩	الحزونا	٦٢	حراما
٣٢	يجتليينا	١٢٣	
٤٤	مورن		
١٢١	الأسن		
١٢١	التاسن		



	الكاف	٧٦	معصما
١٨٢	العرائك	٣٤	أجمعا
١٥٥	تملكا	٥٧	رعداع ؟
	اللام		
٩٦	وجل		الفاء
١٢٧	ونقل ؟	١٧١	واللحظ
٦٦	العلل	١٤٣	تعرف
٥٤	همل	١٦٠	احقوقفا
٤٥	الحيال ؟	٨٢	هرشفة
٤٤	السنبل	١٥٦	مشرف ؟
١١٩	عطبول	١٣٧	رفرف
١١٥	الأسل	٤٢	ينصرف
١١٠	واسل	١٧٠	المعاطف
١٦٩	هراميل	١٦٢	معلوف
١١٣	اليسميال	٨١	سرهاف
٧٤	مخول		اصطراف ؟
٣٣	نواصله	٣١	القاف
١٠٧	جحافله	٣٥	معق
١٣٥	فاعله	٣٥	العقق
١٣٢	الجملا	١٥٤	العلق
٢٨	حيعللا	١٥١	بهلك
٣٤	ثقالا	١٣	صهلك
٦٦	علا	٩٠	جلاهمق
٦٤	الاثقالا	٥٠	نبائقة
٦٧	ظلالا	٣٢	طرفا
١٠٤	وشهالا	٤٤	انعقا
			تشققا
			فاصدق
			معق



٥١	فائض ؟		السين
١٠٥	الفائض	١٦٣	هرماس ؟
		١٦٢	دهارس
	الطاء	٤٧	منقبس
٥٢	تغطى	١٤٥	عروس
٥٢	الرهاط	١٠٢	مالوس
		١٦١	طهلبسا
٦٠	النواظا	١٦١	دهمسا
٦٠	العظاظ	١٤٥	ميمسا
		١٥٥	كهيتس
		١٣٥	يابس
	العين	٧٨	ليسى
٦٢	رائع	٨٧	العاسى
٤٠	متجمع	١٦٢	الدهاريس
٦٥	الرعارع	٨٦	المطوس
٤٦	اتضعع	٧٠	الشين
٤٢	يتقعقع	٤٢	حشر
٣٤	قعاقع		الشميش
٤٨	سرعرا		الصار
٤٨	تسمعا	٤٦	عصاعص
٦٧	ارتفاعا	٧٣	بيص بيص
٣٥	تقعقعا	٧١	م ملقى
٣٨	عكنكعا		
٦٨	تلعلعا		الضار
٥٧	لعا	٤١	البائض



٦٤	عرارها	٩٤	الدال سار
٦٨	بصيرها	٣١	المسد
١١٩	نظيرها	١٠٥	قاعد
٦٥	العدارا	٨٣	الموعود
١٧٧ ٦٣	فنعدرا	٦٧	يسطعه
١٦٤	مازرا	٧٠	يصيدها
٨١	الجزورا	٩٥	تسدى
١٠٣	السرى	٣٣	الأبعدا
٥٩	العرا	٤٢	مصردا
١٠٦	الحمارا	٥٦	العداد
١٦٩	الهنارية	٧٦	الموقد
١٦٠	فرقة	٨٣	والتجريد
١٦٤	البهازر	٣٨	معقود
٨٠	الاباعر	١٨٢	رقا دى
٩٣	شهر	٢٨	المنادى
٦٦	هدير	٨٩	سوار
١٠٢	يستقى	٧١	سوارىها
٩٤	الضارى	١٣١	يغيدها
١٢٠	مقفر		الراء
٤٣	مسجور	١٢٨	وحر
٩٨	السور	١٨٢	صاغر
٩٨	بسوار	٣٧	يقر
١٣٨	عروها	٥١	انهمر
١٩١	يا بشارها	١٦٢	سمهر
١١١	نشورها	١٠٣	الضمير
	النزاي	٦٢	ينتشر
٧٠	الاعز	١١١	القطر



## القوا في

الهمزة الألف		التاء	
١٧٩	١١٠	غنيث	١١٠
١٢٨	١٣٩	ثابتات	١٣٩
٦	١٦٥	تولت	١٦٥
١٧٩	١٢٨	سفاتها	١٢٨
الباء		الجيم	
١٠٤	١٥٢	مسرّج	١٥٢
	٣٨	البجة	٣٨
١٨٣	١٥٦	تلجاجة	١٥٦
١٩٢	١٥٨	هبرجا	١٥٨
٧٦	٤٩	عجيجا	٤٩
٥٢	٣٩	عجعجا	٣٩
٣١	١٥٩	المهملجا	١٥٩
١٧٧	٤١	مهنججا	٤١
١٥٣			
١٦١			
١٠٠	٢٨	الحاء	٢٨
٤٠	٤١	الفلاجا	٤١
١١٢		ضواهي	
٧٦		الخاء	
١٣٣	٢٠	التنوخ	٢٠
٤٢	"	تنخنخوا	"
٧٢			
١٢٧			
الهمزة الألف		الهمزة الألف	
١٧٩	١١٠	غنيث	١١٠
١٢٨	١٣٩	ثابتات	١٣٩
٦	١٦٥	تولت	١٦٥
١٧٩	١٢٨	سفاتها	١٢٨
الباء		الجيم	
١٠٤	١٥٢	مسرّج	١٥٢
	٣٨	البجة	٣٨
١٨٣	١٥٦	تلجاجة	١٥٦
١٩٢	١٥٨	هبرجا	١٥٨
٧٦	٤٩	عجيجا	٤٩
٥٢	٣٩	عجعجا	٣٩
٣١	١٥٩	المهملجا	١٥٩
١٧٧	٤١	مهنججا	٤١
١٥٣			
١٦١			
١٠٠	٢٨	الحاء	٢٨
٤٠	٤١	الفلاجا	٤١
١١٢		ضواهي	
٧٦		الخاء	
١٣٣	٢٠	التنوخ	٢٠
٤٢	"	تنخنخوا	"
٧٢			
١٢٧			



١٣٤	أيبس	٨٦	توسط
"	أيابس	١٢٥	الوسف
١٠٢	يسر	"	وسف
"	اليسر	١١٠	وسل
"	يسرات	"	وسيلة
"	أيسر	"	توسل
"	ايسار	١٢٢	وسم
١٠٣	استيسر	١٤٠	الوسمي
"	تيسر	"	موسم مواسم الميسم
"	الميسور	٨٧	وطس
٧٢	يعبوب	"	الوطس
		"	وطيس
		١٤٨	وكاء
		١٤٩	اتكا
		"	توكا
		"	التوكو
		"	منكا
		١٤٨	أوكي
		١٤٩	ايكا
		"	المواكي
			الباء
		١٣٣	يبس
		"	اليبس



٩٤	ودس	١٥٩	هملج
"	ودس	"	هملجة
"	وداس	١٦٤	هملس
"	أودس	١٦٩	هنبرة
"	تودس	"	أبو الهنبر
١٠١	ورس	"	أم الهنبر
"	ورس	"	هنابر
"	ورسي	١٦٦	هنبل
"	وارس	٨٣	هند
"	أورس	"	هنيدة
١٢١	وسد	"	تهنيد
"	وسادة	"	هنيد
٩١	وسائد	١٥٤	هنبة هنباق
٩٢	توسد	٢٥١	هنبيغ
٩١	وسط	١٧٧	هندب
٨٥	وسط	"	هندباء
٨٦	واسط	١٦٥	هنزمن ؟
"	واسط	١٦١	مهندس هندس ؟
"	واسطة		الواو
"	وسائط	١٨٤	و
"	سطة	١٨٣	وا
"	أوسط	"	الواة
"	أواسط	١٨٢	الواى



٨١	هـدان		الهـاء
٨٤	هـدان	١٥٨	هـبرجة
٨١	هـدون	"	هـبرجاة
٨٢	هـودنات	١٦٧	هـبردانة
٨١	اهـدن مـهـدنة مـهـدون	١٦٥	هـبـزرى
١٦٨	هـذرمـة	١٠٥	هـبـركـة
٧٩	هـرد	"	هـبـنك
"	هـردية	١٦٥	هـتـلـمة
"	اهـرد	١٥٧	هـجـدم
"	مـهـرود	١٥٦	هـجـرس
١٥٩	هـرشفـة	٧٨	هـدر
١٦٠	اهـرشفـ	"	هـدرـة
	هـرشمـة	"	هـدير
	هـركوك	"	هـادر
١٦٥	هـرمز هـرزمة	"	هـادرـة
١٢٨	هـرماس	"	اهـدر
١٦٩	هـرمل	١٥٩	هـدسم
"	هـرمول	٨٠	هـدل
١٥٢	هـزرقـة	"	هـدال
١٥١	هـزلق	"	هـديل
١٥٩	هـلباجـة		هـدمل
١٦٣	هـلبيس	٨١	هـدن
١٧٣	هـمـرجل	"	هـدنة
١٦٥	هـامـرز		

١١٩	نساء	١١٤	ليس
"	الانتساء	١١١	الليس
"	نساء	١٤٢	ماس
"	نساء	١٤٣	الماس ؟
"	نسوات	١٧٠	مرهم
١١٨	نسي	١٤٢	المسو
"	نسي	١٤٤	مسي
"	انسان	١٤٤	المسي
"	اللفظ المنسي	"	أمسي
"	نسي	٧٦	ممع
١٢٣	نساء	"	ممع
١٢٤	منسة	"	معمة
٧١	نهيبر نغ	"	معمعان
٧١	نهابير النعنع	١٥٩	ملنج
٧١	نهبيل النعنة	"	ملنج
٧١	نهبيلة النعناع	١٤٢	الموسي رقم
١٧٠	نهابير	١٤٤	الميس
"	نهابير	١٤٥	ماس
"	نهبيل	"	ماس
"	نهبيلة	١٤٥	مياس
"	نهد	"	الميسان
٨١	النهد نهدة ناهد نهدة		النون
٨٢	نهود نهيدة		نده النده
	نهبيل		



١٤٧	كَي	٧٢	فعفغانى
١٤٨	كيوان	١٥٣ ، ١٥٤	قرب قرهد
٣١	كع	٣٤	قعا
~	كواك	٣٦	قعقع
~	كعكة	٣٤	قعاقع
~	كعوع	٣٥	قعقاع
~	كع	٣٤	قعقعة
	اللام	٣٥	قعقعانى قهقر
		•	قعيفا
٦٨	لعة		قعيقعان قهقرة
•	لعلع		اقع قهقرى
•	لعلعة		اقعة
•	لعلاعة	٣٤	
•	تلعلع	١٧٣	قلبهس
•	لهجم	١٧٣	قلمزم قهد
٨١	لهد	١٥٣	قهرمان الأقهدار
•	لهيد	١٥٢	قهمزية
•	لهد		الكاف
•	ملهيد		كأى
•	ملهود		كأة
١٦٨	لهندم		كهيس
•	لهذمة		كنهيل
١١١	لوس		كوى
١١٢	لاس		أبو الكوى
			كاوان ؟



٧٥	عممية	٣١	عقعة
٧٤	عمومة	•	عقق
•	اعتم	٣٤	عقائى
٧٥	استعم	٣٢	عقوق
٧٤	معم	٣٣	عقيق
٧٠	عنصنة	٣١	أعق
٦٨	عن	•	انعق
٦٩	عنن	٣٦	اع المكة
٧٠	عتنة	•	عناك
٦٩	عنان	٣٧	عكنكع
٧٠	عنون	•	عكيك
٧٠	عنوان	•	مهك
٦٩	عنين	٦٦	عل
٦٩	اعنة	•	العليل
•	الفاء	٦٧	علعال
١٣٠	فاس يفاى	٦٦	علالة
١٣٢	فساً تفساً	٦٧	العلات
١٢٦	الفسو	•	علعال
•	الفسوة	٦٦	عليل
•	الفساء	•	تعلل
•	الفساة	•	معتل
٧٢	الففعة	٧٤	العم
•	فعففى	•	العمات
		٧٦	العمامة
		٧٥	عم



٤٦	عصا	٥٠	تعزز
٤٤	عض	٤٧	العس
٤٥	عضاض	"	عساس
٤٤	عضاة	٤٨	عساس
٤٥	عضوض	٤٧	عسس
"	عُض	٤٨	معس
٤٥	معضة	٤٧	عسمة
"	معضون	"	عساس
"	التعضوض	"	عاس
٥٢	عط	"	عسوس
"	عطعط	"	عسوس
"	عطعطة	٤٠	العش
"	انعط	"	عش
٥٩	عظ	٤١	عشة
"	العظاظ	"	عشنة
"	عظعطة	"	عشعش
"	تعظعظ	"	عشوش
٧١	عقة	٤٢	أعش
"	عفاف	٤٠	اعتش
"	عقون	٤٣	تعشيش
"	عفاف	٤٢	معشوش
"	عفيف	"	معشوشة
"	أعف	٤٦	عصص
٣١	عق		



٥٦	عاود	٧٣	يعسوب
"	يتعدّر	٥٨	العتّ
"	يتعاد	"	عتت
٦٣	العرار	"	تعتّت
٦٤	العرارة	٥٩	عتعت
٦٤	العرعر	٦١	عثّ
٦٥	العرعرة	"	العثة
"	العراعر	"	المعثث
٦٣	اعر	٣٩	العجّ
٦٣	التعار	"	العجاج
٦٣	استعر	"	العجّاج
"	المعرة	"	عجيج
"	معرور	"	تعجيج
٦٤	معتّر	"	تعجعج
٤٩	عزّ	"	المعجاج
"	العزة	٥٥	عدّ
٥٠	يعزز	٥٤	عدر
"	العزاز	"	عدّة
"	العزّاء	٥٦	عدار
٤٨	العزوف	٥٤	عديد
"	العزيز	"	عديدة
٥٠	أعز	٤٥	عدّان
٤٩	اعتز		عار



	الصار	١٣١	سائبة
٤٦	صمصع	"	سايب
"	الصمصعة	٩٤	السيد
"	صعاصع	"	السيدانة
"	تصمصع	١٢٧	سيف
١٥١	صمآلق	١٤٦	سيفانة
	الضار	١٢٧	استاف
	ضعضع	"	تسأيف
٤٦	ضعضة	"	مستيف
"	تضعضع	١١٣	سيل
	الظاء	"	سبال
٨٨	الظناة	"	سيلان
"	أظا	"	مسيل
"	طسى	"	مسيلة
٥٣	طعطع	٤٣	الشين
"	طعطعة	"	شع
٨٨	الطيس	٤٤	شعاع
	العين	"	أشع
	العَب	٤٣	أشعة
٧٢	عباب	"	شعنع
"	ععب	٤٤	شعنعان
٧٣			شعناع



		١٦٢	أسمهر
٩٨	السوار	"	السهمري
٩٩	أسورة	١٤٠	سمو
"	أساور	١٤١	السماء
"	أساورة	"	السماعة
٨٥	سوط	"	اسمى
"	سوانط	١١٦	سنو
"	سويطاء	١١٦	سنا
"	مستوط	"	السانية
١٢٤	سوف	١٢٠	سنق
"	السوف	"	السنى
"	السواف	"	أسنى
"	أساف	٨٩	سود
"	التسويف	"	مسود
١٠٩	سول	٩٠	ساود
"	أسول	٩١	سويداء
١٣٧	سوم	٩٠	سودر
"	ساوم	"	اسودان
١٤٨	ساتمة	"	سودانية
١٣٨	استام	"	أسودة
"	اسوام	"	أساود
١٣١	السيب	"	أسوار
"	سيب	"	مسود
"	سياب	١٩٨	السورة



٨٧	سطو	١٣٤	الأسباء
"	سطوة	"	سبيئة
"	الساطى	"	الأسياء
١٢٧	السقاء	"	الاستبياء
"	سفو	١٦٣	سبيللا
١٢٦	سفواء	١٣٢	سبى
١٢٨	سفى	"	السبى
١٢٧	السايفاء	"	سابياء
١١٥	سلا	"	أسابى
١١٦	السلاء	٩٢	سدو
١١٥	الساى	"	يسدو
١١٦	السائلة	٩٤	سدى
١١٠	سلو	٩٥	المدى
١٦٣	السلهب	"	أسدى
"	أسلهم	١٦٢	السرهب
"	هسلهم	"	سرهبنة
١١٠	سلوة	١٥٨	سرهد
"	سلوان	١٦٢	السرهفة
١١١	سلوى		سرغى
١١٣	سلى	١٠٤	سرى
١٦١	سمهد	"	سرية
"	أسمهد	١٠٣	سارية
١٦٣	اللسمهر	١٠٤	أسرى أسرى
١٦٢		٩٩	سرو
		"	سروة
		"	سراة



٨٢	دهين	٦٥	رعاع
"	مداهن	"	رعاع
١٥٧	الدهنج	"	ترعرج
"	رهانج	١٥٥	ترهوك
الذال		الزاي	
٦١	ذعذع	٥١	زعرع
"	ذعدعة	"	زعزعة
"	تذاعذع	"	تزعزع
١٠٧	رأس	١٦٥	زمهرير
"	الرأس	"	أزمهر
١٠٨	رئس	"	مزهر
"	رئيس	"	زهدم
"	رؤس	"	زهلق
"	رؤاس	١٥١	
"	اراس		السين
"	مراس	١٣٣	ساب
١٠٩	مروؤس	"	الساب
١٠٠	رسا	"	السوائب
١٠١	أرسى	٩٦	سار
"	مرسى	١٢٨	الساف
١٠٠	المرساة	"	ساف اسلر ساف اسار
١٠١	مراسى	١١٤	ينسلف
٦٥	رع	١٣٤	سأل
			سبأ



		<u>الجيم</u>	
٥٨	تدعدع		
٨١	رآة	١٥٩	جحمش
"	الدله	١٥٧	أجرهد
١٦٨	رلهائة	١٥٦	جرهاس
١٧٢	أرلهم	٤٠	جمعع
١٦٢	رلهمس	"	جمعاع
١٥٨	رهجمة	"	مستجمعع
١٥٧	ره رجة	١٥٨	جمهور
٧٨	ره ر	"	مجمهرة
"	ره رى	١٥٩	جهيلة
"	ره رير	١٥٣	جهدم
١٦٢	الدهرس	١٥٨	جهرمية
"	ره ريس	١٥٧	جهضم
"	ره ريس	"	تجهضم
"	مدهرس		
١٥٥	رهكم		
"	تدهكم	٥٨	<u>الدال</u> راع راع
١٥٣	ره مق	٧٩	الدرة
١٥٢	رهامق	٧٩	مسدره
	ره ميق	١٦٢	رههم
١٦٥	ره ليز	٥٧	رع
٨٢	ره ن	٥٨	الدعالة
"	الارهان	٥٨	رعداع
		"	رعدعة



١٧٠	بصرثم	١٧٨	أو
"	برهم	"	أوة
٧٣	بصيع	"	أوه
١٦٩	بهرمان	"	أوهة
١٥٤	بهلق	١٧٥	أوى
"	بهالق	"	الأوى
"	بهنقات	"	آوى
١٥٦	بهذك	"	التاوى
١٥٥	بهانك	"	ماوى
١٥٥	تبهنك	"	ماويات
	التاء	١٧٩	أى
٥٩	تعتع	١٨١	آى
"	التعتعة	١٧٩	اى
٩٧	توس	١٨٠	أياك
"	تيس	١٤٨	آيلكة
"	ثيساء	١٨١	أيككة
"	استتيس		الباء
	الثاء	١٣٦	باس
	عث شع	"	بئس
	العثة	"	بؤس
٦٢	شعشة	"	بائس
		١٣٧	مباسة
		١٣٤	بسا
		١٣٥	بساء



## فهرس الألفاظ

١١٥	أسلة		الألف
١٤٢	أسامة	١٣٥	أبس
١٢٠	أسن	"	أبس
١٢١	آسن	"	الأبس
"	أسينة	"	الموابس
"	أساين	١٣٤	أسب
"	اسون	"	الأسب
"	تأسن	٩٦	أسد
١١٢	الألس	"	آسد
"	الأليس	"	استأسد
١٢٢	أنس	"	مؤسد
"	الأنس	١٠٥	أسر
"	تحي أنس	١٠٦	الأسر
"	آنسة	"	آسر
"	أناس	١٢٤	أسف
"	أنوس	١٢٩	آسف
"	استئناس	"	أسفة
"	تأس	"	أسافة
١٤٨	أكة	"	أسيف
"	أفتك	"	متأسف
"	ائتكاك	١١٥	أسل
"	أكة	"	الأسل

## الفهارس

- ١ - فهرست الألفاظ
  - ٢ - " القوافي
  - ٣ - " الشعراء
  - ٤ - " الرواة
  - ٥ - " الأعلام
  - ٦ - " الأماكن
-

فكلها واوات ، فمن جعل الالف التى بين الواوين واوا  
استبدل من الواو الاولى همزة ، كراهية التقاء الواوات  
وهو قول الخليل فى المأوى ، وكذلك قوله فى الموى ان  
كانت فيه الباء الاولى تستبدل همزة <sup>١</sup> . ومن قال  
فى الواو مياية قال فى الياء ميواة ، يجعل الواو  
ياء كما يجعل ألف الواو ياء تفرقة بينهما .  
قال الخليل : وجدت كل ياء وال فى الهجاء لا  
تعتمد على شئ بعدها ، ترجع فى التصريف إلى الياء ،  
نحو الف " يا با ، طا ، ظا " ونحو ذلك . فاما الآية فى  
القرآن ، والآيات العلامات فان الألف التى فى وسطها هى  
فى الأصل ياء . وكذلك ما جاء على بنائها <sup>٢</sup> نحو الغاية والراية  
واشياء ذلك ، فلو تكلفت من الآية اشتقاقا على قياس علامة  
معلمة لقلت آية مؤيَّاة ، قد أُيِّيتْ ، فاعلم ذلك إن شاء الله .  
تمت الحروف المعتلة بحمد الله ، وتم الكتاب ، وانتهت  
حروفه وابوابه وكملت .

بلغ ٢٢٥

(١) فى الأصل " كانت فيه الياء تستبدل من الياء الاولى همزة " .  
(٢) فى الأصل " منها جاء من بنائها على بنائها " .

اليؤثر : طائر يشبه الباسق ، والجمع اليايا واليا  
واما التأوى فمن التلهف ، تقول أوة لك ، وأوة  
لك من هذا الشيء ١ . والهاء فى هذه الكلمة  
زيادة للتانيث ، وهى فى الكلمة الأولى أصلية .  
واعلم أن العرب يشتقون من هجاء الحروف أفعالا ،  
فيقولون : دال مدولة ، وواو مؤوية اى قد بنيت  
من الواو ، واؤيتها ٢ . وكلمة مؤؤرة اى فى بنائها  
واو ، تغلب على تصريفها ، وفيها قولان : منهم  
من يقول واو مؤياة ، يجعل الألف التى بين الواوين  
ياء ليخالف بين الحروف فى التأليف ٣ ، ومنهم من  
يجعله واوا كسائر الالفات التى تجىء بين الحرفين  
فى الهجاء ، نحو الف " كاف ، صاد ، قاف " ونحو ذلك

(٢) تقدم هذا فى الصحيفة السابقة ، ولعله اعاده هنا ليشرحه  
وليقارنه بالقول الآخر .

وا فلانا .

والواو لفظة مده بين واوین ، تقول العرب :  
 كلمة مَوَاوَاة أى مبنية من بنات الواو . وتقول :  
 كلمة مَوِيَّاة ، وإنما همزوا الواو الأولى كراهية  
 بناء ١ فعل أو تصريف كلمة بحروف لينة . ولو  
 صغرت الواو والياء لقلت من الواو " أوية " .  
 ومن الياء " أيسية " . وقال بعضهم : كلمة  
 مَوِيَّاة ، خفيفة بالواو ، وكلمة مَوَاوَاة بالياء ، جعل  
 الف الواو ياء ، والف الياء واوا ٢ ، لينفصل  
 بين الحرفين بحرف مخالف لهما . وكان الخليل  
 يقول : مده الواو منها تصير الى أصلها ، وكذلك  
 الف الياء من الياء لا تهمز ، فعلى ذلك يبنى ويحتدى .

٢  
 ٣٩٦

( ١ ) هذه الكلمة ساقطة من بند .

( ٢ ) هذه العبارة ساقطة من تو .

شئت لم تفعل ، وكذلك كل مجزوم إذا كان آخره ،

واوا أو ياعا أو الفا ، نحو يرى ويحدو ويسعى

وإن طال فوق ذلك •

الوأة : السريعة المتدرة الخلق من النجائب

والذواب ، ويقال : هي وصف للأتان •

وى : كلمة تكون تعجبا ، ويكنى بها عن الويل ،

وتقول : ويك إنك لا تسمع موعظتى ، قال عنقرة :

ويك عنتر أقدم

وتقول : ويك يا فلان ، شبه تهديد أو تمن •

وى لعبد الله ، قال :

وى لها من دوين الجوّ طالبة ولا كهذا الذى فى الارض مطلوب

وانما أراد " وى " مفصولة من اللام ، فلذلك

كسر اللام •

وأما " وا " فانها حرف ندبة ، كقول الناذبة :

يا ربى ارحمنى من النار

يا ربى ارحمنى من النار

مثل معوج ، ويقال من ذلك : آعى يؤائى \*  
 والتأى التنظر والتؤدة ، وتأىى الرجل تأىيا  
 أى تأنى فى الأمر ، قال الكميت :  
 قف بالديار وقوف زائر وتأى انك غير صاغر  
 وقال زهير :

فعلت أن ليست بدار تأيه بالكف كان رقادى  
 وثقول من " آيسى " فى الزجر : أئيت بالابل ، وأنا  
 أؤئى بها تأيية • ولو تكلفت منه فعلا لكان  
 " إيايا " ، قال ذوالرمة :

ولو قال حاديه إيايا اتقيته بشل الذرى مطنفسات الحرائك  
 الوأى ضمان العدة ، وأيت له درهما ، وفى الأمر " إ " ٢  
 له به على نفسك ، وللاثنين " إيا " ، وللجمع " أو " ، وللاثنى  
 " إى " و " إيا " و " إين " يا نسوة ، فإذا وقعت قلت " إاه " اعتمدت على الهاء ، وإن

(١) يريد بالفعل المصدر •

(٢) كلتا النسختين كتبت " إى " بزيادة الياء ، وهو تحريف ،  
 لأنه على مثال " وفى " فيكون الأمر منه مثل " ف " •

يقال : الكاف فيها زائدة ، والنون بمنزلة التنوين ،  
وأصل بنائها على "أى" ، ويقال : بل النون  
منع "أى" هي الاصل والكاف زائدة ، لزمست  
كاف "كم" ١ ونحوها .

والآية : العلامة ، والآية : من آيات  
الله ، وتجمع على الآتى . وابن آوى لا يصرف  
على حال أفعل ، مثل آحوى وغيره . وأما الآء ،  
وتصغيرها أَوِيَّة فهي شجرة لها خمل يأكله النعام  
وتسمى الشجرة سرحة ، وثمرها الآء ، وتصغيرها  
أَوِيَّة ، وتأسيس بنائها من تأليف واوٍ وبين  
همزتين . فلو قلت من الآءة كما تقول من الثوم  
ارض مائة على تقدير مفعلة ، لقلت مَوَاعِدَة ، ولو  
اشتق منه فعل كما يشتق من اللفظ فهو مَوَاعِدُ ،

---

(١) في كلتا النسختين زيادة " وكاف كائين " ، وهذا

غير مناسب .



"من وما" تقول : أيّهم أخوك ؟ وأيّتهم أختك ؟  
 وأيّا الأخوين أحبّ إليك ؟ وأيّا ما تحبّ منهم ،  
 تجعله صلة ، وكذلك في ("أيّا الاخوين") ما " صلة ،  
 لا ينون ، لأنّ "أى" مضاف ، وقوله عز وجل : "أيّا  
 ما تدعو" ما " صلة .

"إيّا" يجعل مكان اسم منصوب ، كقولك :  
 ضربتك ، فالكاف اسم المضروب ، فإذا أردت  
 تقديم اسمه على غيره أظهرته ، فقلت : إيّاك  
 ضربت ، فتكون "إيّا" عمادا للكاف ، لأنها لا  
 تفرد من الفعل . ولا تكون "إيّا" مع كاف  
 ولا هاء ولا ياء في موضع الرفع والجر ، ولكن  
 تكون كقولك المحذّر : إيّاك وزيدا .  
 "وأيّان" بمنزلة "من" ، يختلف في نونها ، فيقال  
 هي أصلية ، ويقال زائدة . وكاين في معنى هم ،

وهمّ وحزن • ومنهم من يقول : أَوْه منك ، قال :

فَأَوْه من الذكرى إذا ما ذكرتها  
ومن بعد أرض بيننا وسما

ويروى : فَأَوْ من الذكرى •

آء - مدودة - فى زجر الخيل ، فى العساكر

ونحوها ، قال :

فى جحفل لجب جمّ صواهلة وتسمع الليل فى حافته آء

وتقول فى النداء : آء فلان ، وقد يمدّ ١ ، آى

فلان • وقد تكون أى تفسيراً للمعاني ، أى كذا وكذا •

وأما " إى " فأنها تدخل فى اليمين كالصلة المفتوحة ٢ ،

ومنه قوله تعالى " إى وربى إنه لحق " • وتقول

فى النداء : يا فلان ، وأيا فلان ، وكل ذلك يسقى

اليائية • وأما " آتى " المشقة ، فأنها بمنزلة

( ١ ) هذه الكلمة ساقطة من بغداد •

( ٢ ) تو " والفتاح " •

فقلت : أعصرو عندك أم زيد • فإذا كان الفعل  
 على الأمرين جميعا فهو بـ"أَوْ" ، وإذا كان بأحدهما  
 فهو بـ"أَمْ" • وتقول : أُولَمْ تفعل كذا ، بنصب  
 الواو ، لأنها ليست بـ"أَوْ" التي قد وصفناها ،  
 ولكنها الواو المفردة جاءت قبلها ألف الاستفهام ،  
 كما جاءت الفاء و ثم أو لا ، فقلت : أفلا ، أثم ،  
 ألا ، كأنك قلت : وألم تفعل • وتقول : أضربتني أو ضربت  
 زيدا ، كأنك قلت : ثم أضربت زيدا •  
 وأَوْ بِنزلة فَعْلَة ، تقول : أَوْ لَكَ ،  
 كقولك : أُولَى لَكَ ، وأَوْ - مَدَوْدَة شُدَدَة -  
 المعنى فيهما واحد ، وقد يكون ذلك في موضع "أُولَى"  
 وتقول : أَوْ لَكَ ، وأَوْ هَ ، في موضع شَقَّة ونكد

فقلت له لا تبتك عينك إنما نحاول ملكا أو نموت فنعدرا  
أى حتى نموت • وقال يزيد بن معاوية ١:

لاقى التى تشعب الانسان فانشعبا

وينصبون "بأو" كما ينصبون بحتى • وتكون "أو"

فى موضع تكرار "أم" • وتقول فى الخبر: كان

كذا وكذا ، فتعطف آخر كلامك على أوله ، إلا

أن تشك بأحدهما ، فتأتى "بأو" • وتقول فى

الاستفهام : أعندك تمر أو عنب ؟ لست تستفهم

عن أحدهما على التعيين من الآخر ، ولكنك

فى شك منهما [معا ٢] فأردت أن تكرر الاستفهام

ولو تعلم أيهما هذه استفهمت لتخبر باليقين منهما ،

( ١ ) فى تو زيادة " عليه اللعنة " •

( ٢ ) زيادة لا يضلح •

يصف الأثافي ، شبه كل أثفة بحدأة • وتقول  
أويت لفلان أوى أى أدنى وأرحم : أَيْتَ  
ومأوة ومأواة ، قال :

ولو أننى استأويته ما أوى ليا

أو : حرف عطف ، يعطف به ما بعده على  
ما قبله • فإذا وصفت "أو" نفسها أشتها  
ويقال "أو" فى معنى الواو ، فتكون الواو فى  
معنى "بل" ، وتفسير قوله تعالى " إلى مائة  
ألف أو يزيدون " أى بل يزيدون ، ومعناه  
"يزيدون" ، والألف زائدة • وتقول للرجل :  
" احذر البئر ، لا تقع فيها " ، فيقول " أو ، يعافى  
الله " أى بل يعافى • وتكون "أو" بمعنى  
حتى ، قال امرؤ القيس :

( ١ ) تو " وضعت " •

## باب الحروف المعتلة

الحروف المعتلة هي الألف والواو والياء ،

قال الخليل بن أحمد : قد مضت العريضة مع

الحروف التي قسرتها<sup>١</sup> ، فلم يبق للألف

ولا للواو ولا للياء إلا الليف • وجمع ليف

الأحرف الثلاثة في موضع واحد<sup>٢</sup> ، فافهم ان

شاء الله تعالى •

يقول : أوى - يأوى - الانسان الى منزله

أوياً وأوى ، والأوى أحسن ، وآوته إيواء •

والتأوى : التجمع ، وتأوت الطير : انغمت

بعضها إلى بعض ، وهن أوى ومتأويات ،

قال العجاج :

كما تدانى الحدأ الأوى

(١) يقصد الحروف الصحيحة ، غير المعتلة •

(٢) يقصد ان كل حرف معتل على حدة ، وان كان لفيها

مع الحرفين الآخرين - الا انه من الناحية العملية

لا يتصور الا اجتماع الثلاثة جميعا •

( ١ ٧ ٤ )

القسم : السابع

المعتل

---

الكلمات المؤلفة من

حروف العلة

باب الخماسى من  
حرف الهاء

هـ ، ق

الْقَلْبُوسُ من حمر الوحش : المِسْنَةُ • الْبَرْهْمُشَقُ باليمينية  
عالمهم وعابدهم • الْقَلْهَزَمُ : الرجل الذى ليس بخير  
الرأى ولا طيرير فى المنطق ، وليس ذلك من عظم رأسه  
ولا من صغره ، ويقال : بل هو الضخم الرأس واللهزمين •

هـ ، ج

يقال : نجاء هَمَّوَجَلْ أى سريع ، قال ذو الرمة :

إذا حلَّ فيهنَّ النجاء الهموجل

جعله من نعت النجاء فى السير ، والهموجل : الجواد السريع ،

وناقة هموجل أى سريعة •

قد انتهى حرف الهاء بحمد الله ومنه وكرمه •



( ١ ٧ ٢ )

القسم السادس

الختماسي

-----

الهاء مع ما يليها

من الحروف الصحاح

ويقال : قد هُنِبِلَ فلان ، وجاء مُهْنِبِلًا إذا مشى

مشى الضبيع ، قال :

مثل الضباع إذا جاءت مهنبة

أدنى مؤوبها العرّان واللحف

الهلّمان : الشيء اليسير

هـ ، ب

الهِلْبُو : العقنّجج ، وهو الأحمق

المَرْهَم : أَلين ما يكون من الدوائ ، يلزق بالجرح ،

ومَرْهَمُ الجرح : برهمة الشجر : مجتمع ورقه

ونوره وشعره ، وبرهَم الرجل وبرثم اذا فتح

عينيه وحدد النظر ، قال :

يمزجن بالناصع لونا مبهما ونظرا هون الهوينى برهما

النَّجَّار : الممالك ، أذهب الله في النواجر . والنواير :

جبال رمل ، صعبة ، لا تُسْرَتَقِي إِلَّا بِشَقَّة .

هـ ل :

نَهْبِل فلان ، ونهبلت فلانه ، وشيخ نَهْبِل ، وعجوز

نهبلة ، قال أبو زيد يوشى عثمان :

مَأْوَى الْيَتِيمِ وَمَأْوَى كُلِّ نَهْبِلَةٍ يَأْوِي إِلَى نَهْبِلٍ كَالنَّسْرِ مَعْلُوفٍ

لم يفسر نهبل ههنا .

(١) في "اللسان" "نهبِل الرجل أى أسن ، قال الليث :

شيخ نهبل ، وعجوز نهبلة .

هـ ث :

الهَيْلَةُ : الكلام الخفى ، قال  
إذا همّ بشئ هئلموا

الهَرْمَةُ : من أسماء الأسد

هـ ر :

الهِرْمُوسَةُ : بمنزلة الرُّعْبُولَةِ ، تتشقق من أسافل

القيص ، قال يصف النعامة :

كأن ريش ذنابها هراويل

وهزلت العجوز : صارت كالخرقة البالية ، البهرمان :

ضرب من العصفور ، الهنبرة : الأتان ، وأمّ الهنبر

وأبو الهنبر [هما] الضبع والضبعان ، قال :

ما زال عنك صفقات الخسرة والبيع فى السوق على الهنابرة

( ١٧٦٨ )

السَّيْلُ الْخَلْقُ ، قَالَ

ثُمَّ اتَّخَذَ عَنْ مَقَامِ جَرَّهْمَا لَعَطْنِ رَأْيِ الْمَقَامِ دَهْشَمًا  
يَعْنِي عَطَاءَ سَهْلًا ، وَامْرَأَةً دَهْشَمَةً \* الْهَدْمَلُ  
شَوْبُ خَلْقٍ ، قَالَ تَأْبَطُ شَرًّا :

عَجُوزٌ عَلَيْهَا هَدْمَلُ ذَاتُ خَيْعَلٍ

الدِّهَاشَةُ : السَّرِيعَةُ الْمُتَقَدِّمَةُ \* فَرَاهِيدُ اسْمٍ أَحْيَى مِنَ الْيَمْنِ مِنَ الْأَزْدِ

ه ز :

اللَّهْذَمُ : السَّنَانُ الْحَادِثُ ، وَكَذَلِكَ كُلُّ شَيْءٍ قَاطِعٍ ،  
وَاللَّهْذَمَةُ فَعْلُهُ \* الْهَذْرَمَةُ السَّرْعَةُ فِي الْقِرَاعَةِ ،  
قَالَ أَبُو النِّجْمِ :

وَكَانَ فِي الْمَجْلِسِ جَمًّا الْهَذْرَمَةُ

(١) فِي النِّسَخَتَيْنِ " الْحَادِرُ " ، وَفِي مَدِّ " الْحَادِ " \*

(٢) يَقْصِدُ مُصَدَّرَهُ \*

وأدرهم الرجل أدرهما أي كبير ، قال :  
 والله لا أسأم حتى تسأموا وأدرهم هربا وتهربوا  
 ثريدة هبردانة مبردانة : هفتة بيلة سواة •  
 رهدنة : اسم طائر شبه القنبر ، ترهدن في شيتها :  
 كأتها تستدير • الفرهد : الحادر الغليظ • الهلدم :  
 الملبد الجافى الغليظ ، قال :

عليه من لبد الزمان هلدمة

لبد الزمان المشيب • ادلهم الظلام أي كثف ، قاله :  
 لا هم إن الحارث بن الصمة أقبل في مهامة مهمة  
 في ليلة ظلماء مدلهمة يعنى رسول الله فيما هم  
 الهندب والهندباء والهندباء : واحدة من أحرار  
 البقول ، طيبة الطعم • الهندب : داء يكون  
 في العين ، ولبن هذب أي ثخين - الدهشم :

إذا كان هنز من ورحب محشما  
والشيخ والعجوز يهرزمان ، والهرزمة : لوك اللقم  
في القم ، لا يقدر ان يمضغها ، فهو يديرها في  
فيه .

---

ه ط :

---

الطهمل : الجسيم القبيح الخلقة ، الأسود ، والمرأة  
طهلة ، قال :  
لا جعبريات ولا طها ملاء  
المطرهم : الشباب المعتدل التام ، قال عمرو بن العرم :  
أرجى شبابا مطرهما وصحة وكيف رجاء العرم ما ليس لاقيا

---

ه د :

---

رجل هرمة : جبان ، قليل العقل ، مضطرب اللحم ،  
والدرهم والدراهم الغتان ، ورجل مدرهم : كثير الدراهم

( ١٦٥ )

زهدم : اسم رجل ، قال :

جزاني الزهدمان جزاء سوء  
وكتت المسرع أجزى بالسكراة

دهليز : أعراب ، دهليج ، فارسية ، الهزبر :

من أسماء الأسد ، الهبرزي : الجلد النافذ ،

والهبرزي [أيضا ٢] الخف الجيد ، بلغة أهل اليمن ، قال :

لقد علمت نكارة ابن تترى غداة اليبين أني هبرزي

الزمهرير : شدة البرد ، وقد ازمهر البرد ، ورجل

مزمهر الوجه أي كالحه ، هزمز وهاموز : من

الأسماء ، قال الأعشى :

هو ضربوا بالحنو حنو قراقرم مقدمة الهامز حتى تولت

اللهمزتان : مضغتان عليتان ، في أصل الحنكين ، في أقصى

الشدقين ، هزمن : أعراب ٢ هنجمن ، وهو جماعة ، قال :

---

(١) زيادة للإيضاح .

(٢) يقصد تعريب ، يعني معربة عن لغة أجنبية .



عرف أثر موضه في جسد هـ ، ويقال : قد برى  
 الجسد منه فاسلمهم \* رجل همّس أى قوى السائقين ،  
 شديد المشى \* الأسد يتبهنس في مشيه : يتبختر ،  
 وهو نعت للأسد خاصة في مشيه \*

---

ه ز :

---

يقال للنخلة التي تتناولها <sup>١</sup> بيدك : هي البهزرة ،  
 وهن البهازر ، قال :

بهازرا لم اتخذ ما زرا

وقال غيره <sup>٢</sup> : البهازر العظام من الابل ، قالت ليلي الاخيلية :  
 اذا ما رآته قائما بسلاحه أتته الخفاف بالثقال البهازر

---

(١) يريد ثمارها \*  
 (٢) تو \* غير الخليل \*

ويرى دونى فما يستطيعنى  
 خرط شوك من قتاد سُمهر  
 والسُمهر : الذكر القرد ، واسُمهر الظلام إذا تنكر ، قال العجاج :  
 والليلة الأخرى التى اسمهرت

$\frac{1}{312}$

الهرماس : من اسماء الاسد ، قال :  
 يعدو بأشبال أبوها الهرماس  
 وهو الشديد الهرس • يقال ، ليس بها هليس :  
 أى أحد يستانس به • جاء فلان سبهلاً أى  
 يشى الى الحرب بلا سلاح ولا عصا • السهب :  
 الطويل من الخيل والناس وغيرهما ، وسمعت  
 أبا الدقيش يقول " امرأة سرهبة ، مثل سلهبة فى الخيل ،  
 فى الجسم والطول • السُّلهم : المتغير اللون من  
 سقم أو دأب ، ملتمح اللون ، كان به ذنابا من  
 سلال ، وهو متغير اللون • واسلهم المريض اذا

من كلام العرب : الهدسن وكد البير \* الد هاريس :

من دواهي الدهر ، الواحدة د هريس ، قال :

حنت إلى النخلة القصوى فقلت لها  
حجر حرام ألا تلك الد هاريس

سنام | سرهد ، في نسختين ، وفي نسخة " مطهر  
مد هرس " وهو المقطوع بعرض قطعا ، والد هرس  
الحفة ، قال :

ذات رأي وذات د هارس

السرهفة : نعمة الخداع ، قال يصف ابنه :

سرهِف ما شئت من سرهاف

السَّهْب : المائق \* السَّهْر : الأكل الشروب \* :

السَّهْبَة : من أسباع الركايا \* السَّهْرَى : ضرب

من صلاب الرماح ، واسمُ الشوك إذا يبس ، قال :

( ١٦٤ )

وشاد عمرو لك بيتا صلوبا

تبهلص الرجل : خرج من ثيابه ، قال :

لقيت أبا ليلى فلما لقيته تبهلص من أثوابه ثم أحينا

---

هـ س :

---

الطهلص : العسكر الكثير ، قال :

جحفلا طهلصا

السعود : الشيء اليابس الصلب ، والسعود من الابل :

الجسيم ، قد اسمعت سناها أي عظمها الدلهمس :

من أسماء الأسد والشجعاء ، قال :

وأسد في غيله دلهمسا

المهندس : الذي يقدر مجارى القنى ومواضعها حيث

تحفر ، وهو مشتق من ( الهندزة ) ، فارسي ، صيرت

الزاع سينا ، لانه ليس بعد الدال زاع في شيء

وصوفة الدوا<sup>١</sup> انما ييسر يقال لها هرشفة ،

والفعل اهرشف ، ولو قيل في الفعل هرشف

لكان حسنا ، قال :

كل عجوز رأسها كالنقعة تسعى يخف منها هرشفة

والهرشفة : خسوف في تمول • الشهيرة ، وكذلك الشهيرة<sup>٢</sup>

العجوز ، فأما الرجل فلا يقال له ذلك ، قال :

رب عجوز من الكبر شهيرة علتها الانقاص بعد القررة

نمشل : اسم للذئب

هـ ص :

البهصلة : البيضاء الشديدة البياض ، والبهصلة [ايضا<sup>٣</sup>

امراة صخابة جريئة • صلب : بيت كبير ، قال :

(١) بغداد " الدواي "

(٢) بغداد " والشهيرة "

(٣) زيادة للايضاح

الَهْلَاجَةُ : حسن سير الدابة في سرعة وتبختسر ،  
 الذكر والآنشي نعتهما هَلْج ، وقد هملج ، وامرؤ  
 مهملج : مذلل منقاد ، قال العجّال :  
 قد قلّدوا امرهم المهلجا

الهمّرجل ١ : الجواد السريع ، وناق همرجل : سريعة •  
 امرأة جهيلة : قبيحة دميّة • الهلباجة : الثقيل من  
 الناس ، ويقال ، الأحمق المائق • يقال : أمر بنسى  
 فلان ملهاج ، وأيقظنسى حين املهجت عينى ، أى  
 اختلط ( فيها ٢ ) النعاس • عجوز جهمرش : فى  
 اضطراب خلقها ، وتشنّج جلد ها •

ه ، ش

عجوز هرشفة : بالية ، وبقر هرشفة : بالية مستشفة ،

(١) هذه الكلمة ليس مكانها هنا لأنها خماسية ، وستأتى فى  
 باب الخماسى من حرف الهاء ، ص :  
 (٢) زيادة للإيضاح

" هجدم " وأجدم <sup>١</sup> • الدهجمة : مشى الكبير  
 كانه مقيد • الجهرية ثياب منسوبة ، نحو البسط  
 وما أشبهها ، ويقال : هي من الكتان ، قال :  
 لا يشيرى كتانه وجهه

جعله اسما باخراج ياء النسبة • جرهم : حتى  
 من اليمن ، نزلوا مكة ، وتزوج فيهم إسماعيل ،  
 فعصوا الله سبحانه ، وألحدوا في الحرم ، فسلب  
 الله عليهم الذر فأكلتهم • الجمهور : الرمل  
 الكثير المتراكم الواسع ، والجمهور : الجماعة من  
 الناس ، دخيل ، جمهرة أى مجتمعة • الهبرجة :  
 اختلاط فى المشى ، قال العجاج :  
 يتبعن ذئالا موشى هبرجا

والهبرجة : الطويلة الضخمة • اللهجم الطريق الواضح •

---

(١) يظهر أن الخليل غير متأكد من صحة هذه الاسطورة ،  
 بدليل أنه أوردها بصيغة الشك ( يقال ) •

( ١٥٧ )

تَجْهَضُ الرجل على أقرانه أى علاهم بكل شكله ،  
وكذلك الفحل أيضا ، وبغير جَهْضَ العينين أى  
رحبهما ١ ، والجهض أيضا الضخم المستدير الوجه •  
الْهَانِجُ : البعير الضخم ذو السنامين ، قال :  
كَانَ آلَ الرَعْنِ مِنْهُ فِي الْآلِ إِذَا بَدَأَ دِهَانِجٌ ذُو عَدَالٍ  
شبه أطراف الجبل في السراب بعدالين وسنامين •  
الدَهْنَجُ : حصي أخضر تحك منه الفصوص ، ليست  
بعربية محضة • الدَهْدَجَةُ في الوهاد : السير •  
أَجْرَهْدَ القوم أى قصدوا القصد ، وأجرهْدَ الطريق  
أى استمروا • هَجْدَمَ ، لغة في أَجْدَمَ : في اقدامك  
الفرس وزجره ، ويقال أول من ركب الخيل ابن  
آدم ، قاييل ، فلما حمل على أخيه قال زاجرا للفرس  
هَجِ الدَّمُ ، فلما كثر على الألسن اقتصروا ، فقالوا

---

(١) في بغداد و تو " رجب " •



هـ ، ج :

---

اسجهرت الرماح أى أقبلت إليك ، واسجهرت

النبات أى مال ، قال :

فى كنّ واد سجهرت رفرف

الهجرس : من اولاد الثعالب ، ويوصف به

اللتيم ، ورمته الأيام عن هجارسها أى شداتها

ودواهيها ، والجرحاس : الجسيم ، قال يصف الاسد :

يكنى وما حوّل عن جرحاس من فرسة الأسد أبافراس

السمجة : القتل الشديد ، حبل سمج ، وهو فى

الحلف أيضا ، قلل :

يحلف بج حلفا مسمجا

قلت له يا بج لا تلججا

---

ذاك نجود ذات خلق منفس لا هيدر الخلق ولا يتكلم

كلهدة : من كنى العرب \* الدهكل : من شدائد

الدهر، قال :

فقض عليهم فى اللقاء بد هكل

الد هكم : الشيخ الفانى ، والتد هكم : الاقتحام  
فى الامر

الشديد \* الهركوك : ذات فخدين وجسم ، ورجل

هركوك : جسيم ضخم \* الهبركة : الجارية الناعمة قال :

جارية شبت شبا با هبركا لم اتعد ثديا نحرها أن تعلقا

كنهبل : شجر عظام \* الاكهرار : الاستقبال

بوجه كرية \* رجل هبتك - وامراة هبتكة - اى

أحمق \* جارية بهتكة : تارة عظيمة الصدر ،

عريضته ، وهن بهكنات وبهاكن ، وانها لتبهكن

فى مشيها ، يقال ذلك لذات العجيزة \* المسترهوك

الذى كأنه يموج فى مشيه ، وقد ترهوك \*

وامرأة بهلق ، وجمعه بهالق ، قال :

يولولن من حولهن الدليل بالليل ولولة البهلق  
 الهلقام : السيد الضخم ذو الحملات ، والهلقم  
 ايضا ، قال :

وان خطيب مجلس الماء بخطبة كت له هلقما  
 وبالحملات له علقما

القرهد<sup>١</sup> : الناعم التار الرخص • القلهب : الرجل  
 الضخم الطويل • هنبقة القيسى : احمق بنى قيس  
 ابن ثعلبه • والهبنق : الوصيف ، قال ليبد :  
 والهنايق قيام حولهم كل ملوم لها حب حمل  
 الهيقمانى : الطويل •

---

ه ، ك :

---

الكهيس : من أسماء الأسد ، قال :

---

(١) هذه الكلمة مكررة ، فقد ذكرت فى الصحيفة السابقة •

( ١٥٣ )

الأرض اللينة الرقيقة ، ويقال : دَهْمَق طَحِينَك

أى رَقَقَه ، والدهنة مثله • الْقَرْهَد : الناعم

التَّار • الْقَهْقَر : الحجر الأملس الأسود ، وهو

القَهْقُور ، وغراب قهقر : شديد السواد ،

وحنطة قهقرة أى اسودّت بعد الخضرة ،

والرجل يقهقر فى مشيته : يتراجع على ققاء ، ورجع

القَهْقَرى : على الأدبار • الْقَهْرْمَان : السيطر

على ما تحت يديه ، الحفيظ له ، قال :

مَجْدًا وَعِزًّا قَهْرْمَانًا قَهْقَبًا

أى ضخمًا • الْقَرْهَب : من الثيران ، قال :

وَبَيْنَ مَسْنٍ كَالْقَصِيْمَةِ قَرْهَبٍ

هرقل كان من ملوك الروم ، وهو أول من ضرب

الدنانير ، وأحدث البيعة ، قال لبيد :

غَلَبَ اللَّيَالَى حَلْفَ آلٍ مَحْرَقٍ وَكَذَا فَعَلَنَ بَتَّبَعٍ وَبِهَرَقَلٍ

الْمِهْرَلَقُ : الْمَنْجَل • الْبَهْلَقُ : الضجور والكثير الصخب

---

( ١٥٢ )

السراج ما دام في القنديل ، قال :

في زهلق لاح سرج

شبه ضياء النور بضياء السراج .

امراة قهْمَزِيَّة : قصيرة جدا . الهَزْرَقَة : من

أسوأ الضحك . الدهقنة : من الدهقان ، وهو

يتدهقن . القَهْمَد : الرجل اللثيم الأصل ، الدميم

الوجه . والاقْصِدَاد : شبه ارتعاد الفرخ اذا

زقه أبواه ، فترأى يكوهد إليهما ، ويتمهد نحوهما

الدُّهْمَقُ<sup>١</sup> : التراب الناعم اللين ، قال خلف بن خليفة :

ومعرض من الكتيب ناطق جون ، روابى تربه دهامق

وقال عمر " لو شئت ان يُدْهَمَقَ لى لفعلت " أى

الطعام اللين ورقته ، وأصله من الدهامق أى

( ٥١ )  
باب الرباعي من حرف  
الهاء

١  
٣٠٩

هـ ، غ ١

الِهَذْلُوْغَة : الأحمق • الهَنْيَغ شِدَّة الجوع ، أصابهم جوع  
هَنْيَغ • الهِرْنَوْغ شبه الطرثوث ، يسوكل •

هـ ، ق

صوت صَهْصَلَق : شديد ، قال :

قد شَيَّبَتْ رَأْسِي بصوت صَهْصَلَق

الِهَقْلَس : الشديد • الزُهْقَمَة ٢ : الزهومة السيئة  
التي توجه من اللحم الغث • الزَهْلَق من  
الرجال : الذي إذا أراد امرأة أنزل  
قبل أن يمسها ، وهو الزَمَلَق • والزَهْلَق أيضا

---

(١) هذه "العناوين" ليست موجودة في "العين" ، ولكن وضعت  
هنا على ضوء "مختصر العين" نسخة (هـ) •  
(٢) هذه الكلمة ساقطة من تو •

( ١ ٥ ٠ )

القسم الخامس  
الرباعي

---

الهاء مع ما يليها  
من الحروف الصحاح

إيكاء أى نصبت له متكاً ، واتكأته أى  
 حملته على الشك ، والاتكأ [فعله ١] ، والنواكى  
 جمع الشك . وأصل الشك الموتكاً ٢ فحولوا  
 الواو تاء ، وأدغموها فى التاء ، فشددوها  
 وثقلوها . والتوكؤ : التحامل على العصا ،  
 قال الله عز وجل حكاية عن موسى "أتوكأ"  
 عليها . وتوكأت الناقة : وهو تصلقها عند  
 مخاضها .

---

( ١ ) زيادة يقتضيها المقام ، ومعنى الفعل هنا الصدر ،  
 كما يعبر عنه فى " العين " .

( ٢ ) فى المخطوطات اضطراب فى العبارة ، ففى بغداد  
 "الشك من الواو أصله " ، وفى تو " وأصل الشك من  
 الواو أصله " .



أو بخديدة مَحْمَاة \* والمَكْوَاة : الحديدة  
 التي يكوى بها ، ويقال في الثل " العير يضرب  
 والمكواة في النار " . وأبو الكوى : من  
 كنى العرب \* وكيوان نجم يقال له زحل \*  
 والكَاكَاة : النكوص ، كَأَاتَه فتكأاً عنه ،  
 أى انقذع وارثدع \* ويقال : كَأَى ، يَكْأَى ،  
 كَأًى \* الأَثَّة : الشديدة من شدائد الدهر ،  
 يقال : ائْتَكْ ، يَأْتُكْ ، ائْتِكَ شديداً \* وأَثَّه  
 مثل رده ، والأَيْكَة : الغيضة تنبت السدر  
 والأرايك ، ونحوهما من ناعم الشجر ، ويقال :  
 أَيْكَة أَيْكَة أى مشمرة \* الوِكَاء رباط  
 القربة ، أَوَكَى ، يُوَكِي إِيْكَاءً \* وقال الحسن :  
 جمعا في وعاء وشدا في وكاء ، جعل  
 الوكاء ههنا كالوعاء \* وتقول : أَوَكَّات فلانا

## باب اللافيف

( من حرف الكاف )

جزيرة كاوان : في بحر البصرة . والكُو  
والكُوّة أيضا : التأنيث للتصغير ، والتذكير  
للتكبير . فمن قال تأليفها من كاف وواوين  
فهى فعلة ، ومن قال تأليفها من كويت  
مثل طويت فهى فعلة أدغمت الياء  
في الواو . وإذا قلت : كَوَيْت وتكَوَيْت في  
البيت ، فالياء لا تدل على ان الأصل ياء ،  
لأن كل واو تصير في الفعل رابعة فانها  
تقلب الى الياء نحو رجوت ورجيت .  
وكويته أكويه كيا أى أحرقت جلده ، بنار

---

( ١ ) يقصد ( رجوت تبني منه رجيت ) .

( ١ ٤ ٦ )

القسم الرابع

الفيف

---

حرف الكاف مع

حروف العلة

لمصنعة الرجال ، ومنه تتخذ رجال الشام \* فلما  
 كثر ذلك قالت العرب : الميس الرجل \*  
 والميس ضرب من الميسان ، أى ضرب من المشي  
 فى تبخر وتهادٍ ، كما تيس الجارية العروس \*  
 والجمال ربما \* ما س بنهوده فى ميسيه ، يمس  
 ميسا ، قال :

لا بل تيس انها عروس

وميسان اسم كورة من كور دجلة ، والنسبة اليها  
 ميسانى وميسنانى ، قال العجاج :  
 وميسنانيا بها ميسيا

يصف الثوب ، وميسا أى مطولا مشيقا ، قال  
 الأصمعى : وميسا اسم فرس كان لباهلة \*

---

( ١ ) فى بخد و تو " وربا " \*

خط مندود يفصل بين الحجارة واجبلّة الجبل  
والجنع السامة • فاذا كانت السامة مدها من  
تلقاء الشرق الى المغرب لم تخلف أبدا أن يكون  
فيها معدن فضة، قلت أو كثرت • وبعض أهل  
الشام يقول : السام هو الفضة ، وهذا غلط •

مسي :

المسي من المساء : كالصبح من الصباح • والمسي  
كالصبح • والمساء بعد الظهر الى صلاة المغرب،  
وقال بعض : الى نصف الليل • وكيف أُسيت  
أي كيف أنت في وقت المساء • وكيف أصبحت  
أي كيف أنت في وقت الصبح • ومسيت فلاناً  
قلت له : كيف أُسيت • ومسينا أي سرنا في وقت المساء •

ميس :

الميس شجر من أجود الخشب وأصلبه وأصلحه

اشتقاق اسمه من الماء والشجر ، " فالنوم " ماء ،  
 والسّي " شجر ، لحال التابوت والماء ، والمُوسّات :  
 القواجر مجاهرة .

### ماس :

ماس في شيء أي تبيخر . والمّاس : الحدّ ، قال :  
 أما ترى رأسى أزرى به مّاس زمان ذى انتكاس مؤنس  
 والمّاس : الجواهر يقطع به الصخرة .

### سام :

السّام : الهرم ، ويقال ، الموت . والسّامة إذا  
 جمعت قبل : السّيم ، وبخص يقول في تصغيرها  
 سَيِّمَة ، وبخص يجعل ألفها واوا على قياس  
 القائمة والقيما . والسّام عرق في جبل كانه

( ١٤٢ )

المطر الجائدا \* والسماوي نسبة إلى السماوة \*  
والاسم : أصل تأسيسه السمّ ، وألف الاسم هي  
زائدة ، ونقصانه الواو ، فإذا صغرت قلت :  
سَمَى \* ويقال : سَمَيْتَ وَأَسَمَيْتَ ، وتسميت بكذا ، يقال :  
باسم الذي في كل سورة اسمه

وأسماء من أسماء الأسد ، يقال : أشجع من أسامة \*

مسو :

السو لغة في المسى ، وهو إدخال الناتج يد ،  
في رحم الناقة أو الرمكة ، فيسقط ماء الفحل  
من رحمها ، وكل ما تلج عنه الإبل فهو ماسط \*

موس :

الموس تاسيس اسم الموسى ، وبعضهم ينون موسى  
لما يخلق به \* وموسى - عليه السلام - يقال :

---

(١) في تو " الجامد " \*

( ١٤١ )

إذا رفعته إليه \* وإذا رفع إليك شيء من  
بعيد ، فاستبشروا ، قلت : سما لي شيء ، قال :  
سما لي فرسان كأن وجوههم

وإذا خرج للصيد في قفار من الأرض وصحاريها ،  
قيل : سمو ، وهم السَّماة أي الصيادون \*  
وسما الفحل ، إذا تطاول على شوله ، سموا \*  
وسماوة الهلال شخصه حين يظهر مرتفعا من  
الأفق شيئا ، والسماوة : الشخص من كل شيء ، قال :  
كسماوة الهلال حين احقوقا

يصف الناقة واعوجاجها تشبيهاً بالهلال \* والسماوة  
فلاة بالبادية \* وسُميت أمّ النعمان بذلك ،  
وكان اسمها " ماء السماوة " فسمّاها الشعراء  
" ماء السماء " ، وتتصل هذه الفلاة بالشام وبالحن  
حزن بنى جدعة ، وأمّ النعمان من بنى ذهل بن  
شيبان \* والسماء سقف البيت \* والسماء :



( ١ ٤ ٠ )

وغلان موسوم بالخير والشر أى عليه علامته \* وفلانة  
ذات ميسم وجمال ، وميسمها أثر الجمال فيها ،  
وهى وسيمة قسيمة : قد وسعت وسامة بنية الوسام  
والقسام ، قال :

خلطن بميسم حسبا ودينا

والوسى أول مطر السنة ، يسم الأرض بالنبات ،

فيصير فيها أثر من المطر أول السنة \* وأرض

موسومة : أصابها الوسى ، وهو مطر يكون بعد

الحر فى البرد ، ثم يتبعه الولى فى آخر

صيف الشتاء ، ثم يتبعه الربضى \* وموسم الحج ،

سمى به لأنه معلوم يجتمع فيه ، وكذا لك مواسم

أسواق العرب فى الجاهلية :

سمو :

سما يسمو سمو أى ارتفع \* وسما إليه بنصرى

( ١٣٩ )

يعرف بها الخير والشر في الانسان ، ويروى  
" عليه سيما الخير " ، وقوله - عز وجل " تعرفهم  
بسيماهم " يعنى الخشوع \* وتوسمت فيه الخير  
والشر أى رايت فيه أثرا ، قال :  
توسمته لما رايت مهابة عليه وقلت : المرء من آل هاشم

وسم :

الوسم والوسمة : شجرة ورقها خضاب \* والوسم  
اثر كلى \* وبغير موسوم : وسما بسمة يعرف بها  
من قطع أذن وكفى \* واليسم : المسكوى ، والشىء  
الذى يؤسم به سمات الدواب ، ويجمع مواسم ،  
قال الفرزدق :

لقد قلدت خلف بنى كليب مواسم فى السوالف ثابقات

---

(١) هذه الكلمة فى غير موضعها ، وحقها ان تدون تحت  
الجذر الاتى ( وسم ) \*

سأومته فاستام على السوم من سير الابل وهبوب  
الريح إذا كانت مستمرة في سكون ، سأمت تسوم  
سوما ، قال لييد :

ريح المصايف سوما وسها ميا

وقال : يستوعب البوعين من جبره ، ملد لحبيه الى منخوره  
سوما اذا ابتل ندى عروره

أى استمر في عنقه ونجائه \* والسوم أن تجشم

إنسانا مشقة وخطئة من الشر ، تسومه سوما كسوم

العالة - والعالة بعد الناهلة - فتحمله على شرب

الماء ثانية بعد النهل ، فيكره ، ويدأوم عليه لكي

يشرب \* والسوام : النعم السائمة ، واكثر ما

يقال للابل خاصة \* والسائمة تسوم السكلا

إذا داومت رعيه \* والرعاة يسومونها أي

يرعونها \* والمسيم : الراعي \* وسوم فلان فرسه

تسويما : أعلم عليه بحريرة أو شيء يعرف بها

والسيماع ياءوها في الاصل واو ، وهي العلامة ،

الستة \* ومن لختهم كسر الخئين ورئيس ورهين \*  
 وأما من كسر " كثير " وأشباه ذلك ، من غير  
 حروف الحلق ، فإنهم ناس من أهل اليمن وأهل  
 الشحر يكسرون كل فعيل ، وهو قبيح إلا في الحروف  
 الستة \* وفيها أيضا يكسرون صدر كل فعل يجيء  
 على بناء عمل نحو " شهد وسعد ، ويقرءون " وما  
 شهدنا إلا بما علمنا \*

والبأس اسم للفقر ، وهي التي عني عدى بن  
 زيد حين قتال :  
 فأصبحوا بعد نكاحهم بمباسة والدهر مخدع أحيانا فينصرف

### باب السين والميم مع واء ي

يستعمل منه : ١ - سوم ، وسوم ، سوس ، وسوس ، وسوس

٢ - ماس ، سام

٣ - مس ي ، م ي س ، فقط \*

سوم :

السوم : سومك في البيعة ، ومنه المساومة والاستيام \*

وإذا دُرّت على الإِساس قيل ناقة بسوس \* وبسوس  
اسم المرأة ، وبسببها كانت حرب البسوس \* وبها  
يضرب الثل في الشوم ، عن الأصمعي \*

باس :

البَّاس : بَأْس الحرب \* ورجل بَشَس : قد بَوَس  
اسة أي شجاع \* والبَّاسَاء اسم للحرب والمشقة  
والضرر \* والبَّاشس : الرجل النازل به بليّة  
او عدم ، يرحم لما به \* قد بَوَس يَبُوس بَبُوسا  
وببُوسى ، ومنه اشتقاق بَشَس  
إلا أنهم إذا صرفوه قالوا : بَشَسوا ونَحَمُوا ، وإذا  
جعلوه نعتا قالوا : نعيم وبشيس كما قرئ " بخذاب  
بشيس " ، على فعيل \*

ولغة سغلى مصدر يقولون نعيم وبشيس ، بكسر الفاء  
في فعيل إذا كان الحرف الثاني منه من حروف الحلق

لقبحه ، وما قيل له فيه \* وكذلك إذا كان عملاً أو  
 أمراً وطن نفسه عليه ، فاستمر وصبر قيل : بساً به  
 يبساً بساً إذا أنس \* وبسا يبسا بسا وبسوا \*

أبس :

الأبس يكون تويخاً ويكون ترويحاً \* أبسته بـ  
 صنع أبسه أبسا ، قال :

ولا تأبسنه بالذي كان فاعله

أى لا تلمه واعف عنه ، وقال العجاج :

ليوثا هيّجا لم اترم بأبس

أى بزجر وترويح \* وأبسته أيضاً تأيساً \* والابس :

السلحفاة \* وأبسه يابسه أبسا أى ذلله \* والنوابس :

المدلل \* وأبس بالناقۃ ابساسا : دعاها للحلب \*

( ٢ ) هذا الفعل ممدود الهمزة ، فيكون على مثال " أفعل "

بدليل المصدر بخده \*

أَسْب :

الاسب شعر الفرج ، أصله وسب ، واشتقاقه من

وسب العشب والنبات •

سَبَا :

سباً اسم رجل ، ويجمع عاثمة قبائل اليمن ، وهو

اسم بلدة أيضا ، سكنتها ملكتهم بلقيس • وسبأت

الخمر اشتريتها ، واسمها السيئة ، وفصدها السباء ، قال لييد :

أغلى السباء بكل ادكن عاتق أو جونة وفص ختامها

والاستباء اشتراؤها [لغيرك] ، والإسباء لنفسك •

وسبأت النار حشته فاحرقت شيئا من أعاليه • وسبأته

بالسياط لدعته • وسبأ على يمين كاذبة أي قرر

عليها غير مكترث •

بَسَا :

بسا بهذا الأمر أي مرن عليه واستمر ، فلم يكثر

والْيَبَسُ : الكَلِّ الْكَثِيرُ الْيَابِسُ • وَأَيُّبَسْتُ الْاَرْضَ  
 وَالْخَضِرَةُ صَارَتْ يَبَسًا وَيَبِيسًا ، وَارْضَ مُوْبَسَةً : أَيُّبَسَهَا  
 اللَّهُ • وَشَعَرَ يَابِسَ : رَدِيَ ، وَلَا يَرَى فِيهِ اسْجَحَ  
 وَلَا دَهْنَ • وَيَدُ يَابَسَةٍ : حَاسِيَةٌ مِنْ غَيْرِ يَبَسٍ  
 كَأَنَّ عَرْضًا عَرَضَ لَهَا فَيَبِسَ • وَرَجُلٌ يَابِسٌ :  
 قَلِيلُ الْخَيْرِ • وَأَيُّبَسُ أَيُّ اسْكُتَ • وَالْأَيُّبِلُ مَا  
 كَانَ مِثْلَ عِرْقَوْبٍ وَسَاقٍ • وَالْأَيُّبَانُ عَظْمَا الْوُضُفِ  
 فِي الْيَدِ وَالرَّجْلِ •

سَابَ :

السَّابُّ زَقَّ أَوْ وَعَا مِنْ أَدَمَ لِلشَّرَابِ ، وَجَنَعَهُ  
 السَّوَابِ ، قَالَ :

إِذَا زَقْتُ فَاهَا قَلْتُ عُلِقَ مَدْمَسُ .  
 أَرِيدُ بِهِ قَتِيلَ فُغُودَرٍ فِي سَابِ

وَسَابَتَهُ سَابًا أَيُّ خَنْقَةً شَدِيدًا



سبي :

تسبي القوم بعضهم بعضا • وهؤلاء سبي كثير •  
 وسبيتهم سبياً و سباءً • وسبت قلبي ذهبت به •  
 والسايياء ، كالحولاء ، الناقة فيها الولد • وإذا  
 كثير نسل الغنم سميت السايياء • ويقع السايياء  
 على المال الكثير ، يقال : تروح عليه سايياء من ماله ، قال :  
 ألم أتر أن بني السايياء إذا قارعوا نهضوا الجملا  
 وأسايي الدماء طرائق ، الواحدة أسية • وبنو  
 السايياء قوم من بني فزارة ، ويقال لهم بنو العشراء •

يبس :

اليبس نقيض الرطوبة واللين • ييبس ييبس ييبسا •  
 ويقال : ييبس لكل شيء كانت له الندوة والرطوبة  
 خلقة ، وإذا كانت عرضاً قيل جف • وطريق ييبس : لا  
 ندوة فيه ، قال عز وجل " طريقا في البحر ييبسا " •

( ١ ٣ ١ )

عشبه أو يبيسه • وقد أوسبت •

سَيِّب :

السَّيِّب : المعروف والعطاء ، قال :

بشطت لهم كفى بسيب شبيعة  
تجود اذا ما خادع النفس جودها

والحيّة تسيب وتنساب إذا مرت مستمرة • وسيبت

الدابة أو الشيء تركته يسيب حيث يشاء •

والسائبة : العبد يعتق ثم يجعل سائبة لله ،

لا يكون ولاؤه لمن يعتقه ، ويضع ماله حيث شاء

بعد موته • وبهذه الفقهاء يأخذ به • وكان

البحير إذا نتج سنتين ، وأدرك نتاجه النتاج سيب

يرعى حيث شاء ، لا يركب ، ولا يستعمل •

والسياب - يخفف ويشدد - البلح • والسيوب :

الركاز • وسايبت النخلة ثمرها قبل أن تدرك ، أي ألقها •

---

(1) يشير بهذا إلى قوله تعالى: "ولاسائبة"

ନିମ୍ନଲିଖିତ ଶିକ୍ଷକମାନଙ୍କ  
ଦ୍ୱାରା ଶିକ୍ଷା ଦିଆଯାଇଛି

---

ନିମ୍ନଲିଖିତ ଶିକ୍ଷକମାନଙ୍କ

ଦ୍ୱାରା ଶିକ୍ଷା ଦିଆଯାଇଛି

( ୧୧ )

فسأ :

تفسأت الملاعة : تشققت وتفتت من غير مزق ،  
وقلما يتكلم به .

فأس :

الفأس للخطب . فأسه يفأسه أى يفلقه . وفأس القفا الرأس  
وفأس اللجام : الذى فى وسطه الشكيمة ، بين السلاحين .

باب السين والباع مع و ، ا ، ي

- يستعمل منه : ١ - وس ب  
٢ - س ي ب ، س ب ي ، ي ب س  
٣ - س ا ب ، ا س ب ، س ب ا ، ب س ا ،  
ا ب س ، ب ا س ، فقط

وسب :

الوسب من الغنم ما كثر صوفه ، ومن الأرض ما كثر

(١١٢٩)

(١١٢٩)

الهزة ، فيقال : سَيْفَتِ النخلة ، ويقال ذلك أيضا  
إذا أخذ فيها التساقط • ويتسيف : ينسل وينحت •  
أسف :

الأسف : الحزن في حال والغضب في حال •  
أسفني : أغضبني ، إذا جاعك من دونه ،  
فإذا جاعك من فوقك أو من مثلك فهو الحزن •  
أسفني الملك أحزنني ، قال عز اسمه " فإنا آسفونا  
أي أغضبونا • وأسف فلان يأسف أسفا فهو آسف  
متأسف • والأسيف : العبد ، لأنه مقهور محزون ، قال :  
كثر الناس فما فيهم  
من أسيف يبتغي الخير وحر  
والأسيف : السريح البكاء والحزن • وأساف اسم  
صنم كان لقريش • وأساف ونائلة : رجل وامرأة  
دخلوا البيت فوجدا خلوة ، فوثب أساف على نائلة ،  
فمسخها الله حجرين •

(١٢٨) به الريح من كل ما ذكر \* وشجاع السنبيل ، وكل ما على  
أطرافه شوك فهو سفاع ، الواحدة بالهاء : والسفاعة

هو السفه والجهل والطيش قال :

كم أزالتم رماحنا من قتيل ساق قوما بغرة وسفاعة

والسفي : السحاب ، وجمعه اسفية \* وفي كتاب

بعض البصريين : السفي مقصور جمع واحد سفاة

[غير ١] مقصورة ، واحتج بيت الأعشى :

ودعها إذا ما غيبتها سفاتها

يعني التراب اليابس \*

ساف :

السَّاف ما تشقق من حوالى الظفر ، أمثال أطراف

الهدب \* سُفَّت يده سَافاً فهي سَفَّة ، ويروى ٢

رز من قلم أظفاره يوم الجمعة لم تساف أصابعه \*

وَسُفَّ الليف فهو سَفٌّ لأنه يَنْسَفُّ عن جوانب

السف ، فيصير كأنه ليف وليس به \* وقد تلين

---

(١) هذه الزيادة لازمة ليستقيم المعنى \*

(٢) لعله عبر بكلمة " يروى " بدلا من التعبير المعتاد

" وفي الحديث " لعدم وثوقه من صحة هذا الحديث \*

ولا يوصف به الرجال • وأستاف القوم وتسايفوا •  
 وبرد مسيف • وقوم سيافة : حصونهم سيوفهم •  
 والسيافة اسم رملة • والسيف ساحل البحر • والسيف  
 ما كان ملتزقا بأصول السعف من خلال الليف ،  
 وهو أردؤه وأخشنه ، قال :

والسيف والليف على هدايهما

والسايفة مستدق الرمل ، وجنعه سوايف •  
 والسيف موضع ، قال لييد :  
 ولقد يعلم صحى كلهم بعد ، أن السيف صبرى ونفل

سقى :

الريح تسقى التراب والورق واليبس سقوا<sup>٥٠</sup>  
 والسافياء ريح تحمل التراب الكثير عن وجه  
 الأرض ، تهجمه على الناس • والسقاء ما سفت

(١) من هنا الى قوله " وقال لييد " ساقط من تو •

( ١٢٦ )

ولا توصف به الخيل ، لأن ذلك لا يكون إلا مع  
ألواح وطول قوائم ، وتوصف به الحُمر قال :  
ليس بأسفى ولا أقنى ولا سعل

وقال الأصمعي : والسفا في الفرس خفة في الناصية ،  
يقال فرس أسفى وسفواء ، ولا يقال ذلك في خفة  
الناصية إلا للفرس \* والسفا شوك البهي ،  
وسفوت أى شوكت \*

فسو :

الفسو اسم لزم حيا من العرب معروفين ، يقال  
لهم الفُساء ، وهم عبد القيس ، وقيل لهم : بنسو  
فسوة \* وتفسى الثوب تفسياً أى خلق \* والفسوة  
وجمعها الفِساء ، وقد فسا يفسو أى أرخى \*

سيف :

جارية سيفانة أى نشطة تارة كانها نصل سيف ،



قليلة النبات \* والساف من سافات البناء ، ألفه  
 وار في الأصل \* والسافة بعد الفازة والطريق ،  
 وجمعه مساوف \* وبلاد مسايف : مُسجدة \*  
 والأسواف موضع بالبادية \*

### وسف :

الوسف تشقق يبدو في فخذ البعير وعجزه ،  
 وأول ما يبدو عند السن والاكتناز ، ثم يعم  
 في جسد ه ، فيتوسف جلد ه اى يتقشر \* وربما  
 توسف الجلد من داء أو قوباء ، وقد وسف  
 وسفا إذا أصابه ذلك \*

### سفو :

سفوان اسم موضع لبنى تميم ، عند جبل يقال له  
 سنام ببادية البصرة \* وبغلة سفواء : دريرة  
 فى اقتدار خلقها ، وتلرز مفاصلها ، والذكر أسفى ،

( ١٢٤ )

يا قتي : رفعتها في السير \* وَالْمُسَاءَ العَصَا ، لان  
صاحبها يَسَاءُ بها عن نفسه وعن طريقه الأذى ، وبها  
سميت عصا سليمان مِسَاءة \* والنسوء والنسيء هو  
المدق في اللبن الحليب ، قال  
سقاني أبو زبآن اذ عثم القرى نسيًا وما هذا بحين نسي

---

### باب السين والفاء مع وء ، ي

- يستعمل منه : ١ - سوف ، وسف ، سفف ، سففو ، فسف و  
٢ - س ي ف ، س ف ي  
٣ - س ا ف ، اسف ، فس ا ، ف اس ، فقط .

### سوف :

التسويق : التأخير ، من قولك " سوف أفعل كذا " \*  
والسوف : السم \* والسواف في الابل : فناء يقع  
في مال العرب ، يقال : قد أساف فلان أي ذهب  
ماله ، وأساعت حاله \* وأرض أسفة وأسافة

---

نسيء :

نَسِيتَ الرَّأَةَ فِيهِ نَسْوَةٌ وَنَسْوَةٌ ، وَهِيَ نَسْوَاتٌ ،  
 وَهِيَ الَّتِي يَتَأَخَّرُ حَيْضُهَا عَنْ وَقْتِهَا ، وَرَجَى أَنَّهَا حَبْلِي \*  
 وَالنِّسِيَّةُ بَيْعُكَ الشَّيْءَ نَسَاءً \* أَنْشَأَتْهُ الْبَيْعُ أَيْ  
 بَايَعْتَهُ بِأَخْرَءَ \* وَالنِّسِيَّةُ تَأَخَّرُ الشَّيْءَ وَدَفَعَهُ

$$\frac{2}{235}$$

عَنْ وَقْتِهِ ، وَمِنْهُ النَّسْوَةُ ، وَهُوَ مَا كَانَتْ الْعَرَبُ  
 تَتَأَخَّرُ مِنَ الشُّهُورِ الْحَرَمِ وَتَقْدِّمُ ، قَالَ :  
 أَلَسْنَا النَّاسِئِينَ عَلَى مَعَدَّةٍ شُهُورِ الْحَلِّ نَجْعَلُهَا حَرَامًا  
 وَذَلِكَ أَنَّ الْعَرَبَ إِذَا نَفَرُوا مِنَ الْمَوْسِمِ قَالُوا بَعْضُهُمْ :  
 أَحَلَلْتُ شَهْرًا كَذَا ، وَحَرَّمْتُ شَهْرًا كَذَا \* وَالنِّسَاءُ : الرَّجُلُ  
 الْمَتَأَخِّرُ عَنِ الْأُمُورِ غَيْرِ الْقَدِيمِ \* وَبَعَثَ الشَّيْءَ بِنِسَاءَةٍ ،  
 كَمَا تَقُولُ بِكَلَاءَةٍ ، أَيْ بِنَسِيئَةٍ \* وَكَانَ عُبَيْدُ بْنُ  
 عُبَيْرَةَ يَقُولُ فِي قَوْلِهِ عَزَّ وَجَلَّ \* مَا نَنْسَخُ مِنْ آيَةٍ أَوْ  
 نَنْسَاهَا \* أَيْ نَتَأَخَّرُهَا ، وَنَنْسَاهَا نَتْرَكْنَاهَا \* وَنَسَاءَتُ

(١) تَوْ " سِيئَةٌ " ، وَهُوَ تَصْحِيفُ

أنس :

الإنس جمع الناس أنس ورأيت بمكان كذا  
 إنسا كثيرا أي ناسا • وإنسى القوس ما أقبل  
 عليك ، والوحشى ما أدبر عنك • وإنسى الإنسان  
 شقه الأيسر ، وو حشيه [ شقه ] الأيمن ، وكذلك  
 فى كل شىء • والاستيناس والأنس والتأنس واحد •  
 وأنسْتُ بفلان • وقيل : إذا جاء الليل استأنس  
 كل وحشى ، واستوحش كل إنسى • والآنسة : الباردة  
 الطيبة النفس ، التى تحب قربها وحديثها • والأناس  
 جمع الناس ، إلا أن الألف حذفت من الأناس فصارت  
 ناسا • وأنسْتُ فزعا وأنسْتُ : إذا أحسست ذلك  
 ورأيت أو وجدته فى نفسك • والبازى يتأنس  
 إذا جلى ونظر رافعا رأسه • وأنسْتُ شخصا من  
 مكان كذا أى رأيت • وأنسْتُ من فلان ضعفا أو حزما •  
 وكلب أنوس : ضد عقور ، وكلاب أنس •

بشراً فاصابه ريح الماء الأسن ، فغشى عليه أو

مات . وأسن إذا أدار رأسه من ريح تصيبه ، قال :

يميد في الرمح ميد المايح الأسن

وتأسن عهد فلان وودّه أى تغيّره ، قال رؤبة

راجعة عهدا من التأسن

وتأسن على تأسسها : اعتل وأبطأ . والأسن قديم

الشحم ، ويقال له الحسن . وهذا على إسان ذاك

أى شبهه . والسّانة : المصانعة والدّأورة ،

وقول الله عز وجل " لم يتسن " أى لم يتغيّر ،

وهذا الكلام أصله من السنة أى لم تغيّره السنون .

والأسينة ضرب من السيور ، تضفر جميعاً فتجعل نسعا

أو عنانا كأعنة البخال . وكذلك كل قوّة من قوى

الوتر أسينة ، وجمعه أساين وأسون . قال أبو سعيد :

ليس الأسينة بالشىء ، سمعت أبا عمرو يقول : واحد

الأسون أسن ، وهو قوى النسج .

( ١٢٠ )

وانتسأ الظمأ إذا زاد فيه ، قال :

هما غزوتان جميعا معا      سأنسا شبا قفلهما المبهوم

سنا :

فلان سننى الحسب ، وقد سنأ سننى سنأ ، والاسم

السنا ، وهو الرقعة • والسنا مقصور : حد منتهى

ضوء البرق ، وأسنى البرق إذا دخل سناؤه بيتك ،

ووقع على الأرض ، وطار فى السحاب • والسنا

نبات له خمل ، إذا يبس فحرّكه الريح سمعت له

زجلا ، والواحدة سناة ، قال جميل :

صوت السنا هبت له علوية      هزت أعاليه بسبب مقتر

وقيل : سنا البرق : إذا رايته من بعيد قبل ان يدنو

منك ، فيركبك •

أسن :

أسن الماء أسنا وأسونا ، فهو آسن ، أى متغير

الطعم • وأسن الرجل أسنا فهو آسن ، إذا دخل

جَمَعَهُ أَنَسِيُّ ، قَالَ :

أَنَسِيُّ مَلْحُودٌ لَهَا فِي الْحَوَاجِبِ

وَقَالَ الزَّوْزَنِيُّ : الْأَنَسِيُّ جَمَعَ إِنْسَانِ الْعَيْنِ مُشَدَّدَةٌ ،

وَالْآخِرُ مُشَدَّدٌ وَمُخَفَّفٌ ، قَالَ اللَّهُ عَزَّ وَجَلَّ " وَأَنَسِيَّ

كَثِيرًا " . وَالْإِنْسَانُ صَخْرَةٌ فِي رَأْسِ الْجَبَلِ ، قَالَ :

عَلُونَ عَلَى إِنْسَانٍ نِيفٌ مُثَبَّتٌ رَيْبِيَّةٌ أَقْوَامٌ يَخَافُونَ مِنْ دِهِمِ

وَالْإِنْسَانَةُ : الْأَرْمَلَةُ ، قَالَ :

تَمَرَى بِإِنْسَانِهَا إِنْسَانٌ مَقْلَتُهَا إِنْسَانَةٌ فِي سَوَادِ اللَّيْلِ عَطْبُولٌ

وَالنَّسَاءُ : عَرَقٌ يَأْخُذُ مِنْ مَشَقِّ مَا بَيْنَ الْفَخَذَيْنِ

فَيَسْتَمِرُّ فِي الرَّجْلَيْنِ ، وَهُمَا نِسَاءَانِ اثْنَانِ ، وَجَمَعَهُ

أَنَسَاءٌ . أَخَذَهُ دَاعٌ فِي نِسَاءٍ حَتَّى يَقْطَعَ . وَالْمُنْتَسَى

مِنْ الْإِبِلِ : الْمُفْرَدُ الْبُعَادِ فِي جَرِيهِ . وَالْإِنْتِسَاءُ :

التَّبَاعَدُ ، وَمَا أَجَدَ عَنْهُ مُنْتَسَاءٌ ، وَمُنْتَسَاءٌ تَبَاعَدَا ، قَالَ :

إِذَا مَا انْتَسَوْا فَوْتَ الرَّمَاحِ أَتَتْهُمْ عَوَابِرُ نَيْلٍ كَالْجَرَادِ تَطِيرُهَا

سين ، تتوهم الكلمة فتسوّشهُ ، وطور سيناء : جبل ،  
وسينين لغة فيه ، وهو جبل بالشام .

### نسى :

فلان نسي ، لا تهمز - أي كبر النسيان ، من قوله  
عز وجل " وما كان ربك نسيًا " والنسي : الشيء  
المنسي الذي لا يذكر ، يقال منه نسيًا منسيًا ،  
وهو خرقة الحائض إذا رمت بها ، ونسيت الحديث  
نسيانًا ، وأنسيته إنسَاءً ، ونسيت أجود ، قال الله  
عز وجل " فإني نسيت الحوت " ، ولم يقل " أنسيت " ،  
وسمي الإنسان [ بذلك ] من النسيان ، والإنسان في الأصل  
أنيسين ، لأن جماعته أناسي ، وتصغيره أنيسيان ، ترجع  
المد الذي حذف وهو الياء <sup>٢</sup> ، وكذلك إنسان العين



وسن :

الْوَسْنُ : ثقل النوم • وَسِنَ فلان : أَخَذَهُ شِبْهُ  
النَّعَاسِ وَعَلَتْهُ سِنَتُهُ • وَرَجُلٌ وَسِنٌ وَسُنَانٌ ، وَامْرَأَةٌ  
وَسُنَانَةٌ وَسُنَى أَيْ فَاتَرَةُ الطَّرْفِ الدَّهْرِ •

نوس :

النَّوْسُ : تَذَبُّبُ الشَّيْءِ ، نَاسٌ يَنْوَسُ نَوْسًا •  
وَسَقَى ذُو نُوَاسٍ [بِهَذَا (١)] لَذَوَابَتَيْنِ عَلَيْهِ تَتَحَرَّكَانِ •

نسو :

النِّسْوَةُ والنِّسْوَانُ والنِّسِينُ كُلُّ جَمَاعَةِ النِّسَاءِ ، لَا  
وَاحِدَ لَهُ مِنْ لِقْظِهِ •

سين :

تَقُولُ : هَذَا سَيْنٌ ، تَتَوَقَّمُ الْحَرْفَ فَتَذَكَّرُهُ ، وَهَذِهِ

( ١ ) زِيَادَةٌ لِلإِيضَاحِ •

( ١١٦ )

التي تسلاً السمن • وتقول : هذا سمن سلاء ،  
وسمن السلاء • والسلة ١ : الأجمة يسكن  
فيها الأسد • وسلأته مائة سوط • والسلاء  
شوك النخل ، الواحدة بالهاء •

---

باب السين والنون مع و ، ا ، ي

يستعمل منه : ١ - سنو ، وسن ، نوس ، ن س و  
٢ - س ي ن ، ن س ي ،  
٣ - سين ا ، اسن ، ان س ، ن س ا ، فقط •

سنو :

سِنُو الساقية : الناقة يسقى عليها للأرضين • سَنَتْ  
تَسْنُو سَنُوا وسِنَاية إذا استقت • والسانية : اسم  
الغَرَب وأداته • والسايية شيء مثله • والسحاب  
يَسْنُو المطر • والقوم سَنُوا لأنفسهم •

---

( ١ ) هذه الكلمة حقها ان توضع تحت الجذر السابق •

منه الخراييل بالعراق ، الواحدة أسلة ، ويجمع  
الأسل بغير هاء • ويسمى القمام أسلاً تشبيهاً له  
بطوله واستوائه ، قال :

تخدو العناية على أسامة بالحيس عليه الطرفاء والأسل  
ويقال هو النبات الذي ضرب به أيوب أهله •  
وأسلة اللسان طرف شباته أى مستدقه ، وأسلة  
الذراع مستدق الساعد مما يلي الكف • وكف  
أسلة الأصابع أى لينة سبط • وخد أسيل : سهل  
لين ، قد أسل أسلة وأسلاًنا •

سلاً :

السلاً : جبل • واسم السمن السلى [ يقال ! ] : يا  
هذا سلات السمن سلاً ، وهو سلاء الزيد ،  
واسم السلى سلاً ما دام طرياً ، والسائلة : المرأة

( ١١٤ )

وجمعه أسلاء • وسلى فلان عن فلان : نهل  
عنه وتناسا • سليته وسلوت عنه ، وهذا الشيء  
يسلّى حتى تسلية ، قال :

عجبت لصاحبي يحيى يسلّيني لأسلاها

ليس :

ليس : كلمة جحود ، قال الخليل : معناه " لا  
أيس " ، فطرح الهمزة ، وألّزق اللام بالياء ٢ ،  
ودليله قولهم " اعتنى من حيث أيس وليس " ،

$\frac{2}{233}$

معناه من حيث هو ولا هو ٣ •

<sup>يسأل</sup>  
يسأل مسألة وسؤال ، والعرب قاطبة تحذف همزة "سل" ، فإذا وصلوا بواو أو فاء همزوها نحو : واسأل ، فاسأل .

أسل :

الأسل : نبات له أغصان كثيرة دقاق ، لا ورق  
له ، ولا يكون أبدا إلا في أصله ماء راكد ، تتخذ

( ١ ) ليس هذا مكرّرا كما يبدو ، ولكن جذر هذا الفعل واوى او يائى  
( ٢ ) يقصد ان الكاسيتين صارتا كلمة واحدة •

الذى لا يبرح مكانه ، ولا يبالي الحروب ، والليس  
 مصدره ، وقد ليس يليس \* والأليس : الرجل  
 الثقيل ، وجمعه ليس ، والأليس : الضعيف الرأى \*  
سيل :

السيول : جمع السيل \* وسيل وأسلة : وهى مياه  
 الأمطار إذا سالت \* والسيال : شجر سبط  
 الأغصان ، عليه شوك ، أصوله بيض أمثال ثنايا  
 الجوارى ، قال الأعشى :

فتجرى خلاله شوك السيال

وقال أبو سعيد : السيال من الطلح ، وهو شوك \*  
 والسيال : شجر الخلاف ، بلغة أهل اليمن \*  
 والسيلان سنج قائمة السيف والسكين ونحوه \*  
سلى :

السلى : الذى يكون فيه الولد ، وهما سليان ،

( ١٨١٢ )

ولاس يلوس لوسا فهو أُلوس •

ولس :

الْوُلُوس : الناقة تَلُسُ في سيرها وَلَسَانًا • والإبل

تُوَالِس بعضها بعضا ، وهو ضرب من العنق •

والموالسة : شبه المداهنة في الأمر • والمألوس :

الضعيف شبه المخبول ، قال :

كأبي الزناد لئيم الأصل ذو أبسن

فقلبه زاهل والعقل مألوس

ألس ١ :

الْأَلْس : الشجاع ، والجمع الَّيْس • وَالْأَلَس :

الكذب • قال أبو الدقيش : الأليس : الشجاع

---

( ١ ) هذا الجذر " أليس " مذكور هنا بين الواو والياء ، وحقه ان يذكر فيما بعد بين اخواته المهموزات •

مساء ، فيسقى المهنوم أو العاشق من ذلك الماء  
فيسلو أو ينسى ، قال :

فقلت له يا عم حكمتك واجب إن أنت شغيت اليوم يا عم لما بيا  
فخاض شرا با باردا في زجاجة فخلط فيه سلوة ودنا ليا  
وتسلى فلان : تشبه بالسالين الذين قد سلوا من  
الشيء \* والسلوى طير أشال السمانى ، الواحدة  
سلواة ، قال :

كما انتفض السلواة بلسه القطر

ويروى " العصفور " \* والسلوى : العسل ، قال :

الذ من السلوى إذا ما نشورها

وبنو سلية : حتى من اليمن ، ورجل سلى : منسوب اليهم .

لسوس :

اللوس : أن يتبع الانسان الحلوات وغيرها فيأكلها \*

وسل :

وسلت إلى ربي وسيلة أي عملت عملاً أتقرب به  
إليه • وتوسلت إلى فلان بكتاب أو قرابة أي  
تقربت به إليه ، قال لييد :

بلى كل ذي سؤال إلى الله واسل

سلو :

سل فلان عن فلان ، يسلو سلوا • وفلان في  
سلوة من عيشه أي رغد يسليه الهم • والسلوان :  
ماء من شربه ذهب همه ، فيما يقال ، قال :  
لو أشرب السلوان ما سليت ما بي غنى عنك وإن غنيت  
ويقال : السلوان : تراب القبر ينقع في ماء يشربه  
العاشق ، فيتسلى به • قال أبو الدقيش : السلوة  
خرزة تدلك على صخرة ، فيخرج من بين ذلك



( ١٠٠٩ )

عودا في فم جحره فيحسبه أفعى ، فيخرج مرقسا  
او مذنباً • وفلان يرأس الضباب : يأخذ  
رؤوسها • ورأس فلان فلانا : أصابه بضربة على  
رأسه • ويقال للقوم إذا كثروا وغزوا : هم  
رأس ، قال عمرو بن كلثوم :  
برأس من بنى چشم ابن بكر ندق به السهولة والحزونا

---

باب السين واللام مع و ، ا ، ي

- يستعمل منه : ١ - سول ، وسول ، سول و ، لوس ، ول س  
٢ - سى ل ، سلى ، لى س ،  
٣ - ال س ، س ال ، اس ل ، س ل ا ، فقط •

سول :

سَوَّلَ فلان نفسه أمرا ، وسَوَّلَ له الشيطان  
أى زين ، وأراه إياه • والأسَّوْل من النبات :  
الذى فى أسفله استرخاء ، وقد سَوَّلَ •

الرعوس \* وفحل رأس ( : ضخم الرأس ، وقد  
 رئيس رأسا ، ورأست القوم رأسهم رئاسة ، وأنا  
 رئيسهم ورأسهم \* وترأست عليهم ، ورأسوني على  
 أنفسهم \* والرؤاس : عظم الرأس فوق قدره ،  
 صاحبه رؤاسي \* ورجل رئيس سرعوس : رأسه  
 البرسام فأخذ برأسه \* وكلب رعوس : يساور  
 الصيد برأسه \* وسحابة رائسة : تقدم السحاب \*  
 وبعض يقول : إن السيل يرؤس الغطاء والقمام رؤسا ،  
 وهو جمعه إياه ، ثم يحتسله \* ويقال : أعطني  
 رأسا من ثوم \* والضَّب ربما رأسها الأفعى ،  
 وربما ذنبها ، تأتي الأفعى جحر الضب فتحترشه  
 فيخرج أحيانا مستقبلا برأسه ، ويقال : خرج  
 سرسا \* وربما احترشه الرجل ليأخذه ، فيجعل

سرا :

سراً الأرض : ما انحدر من حزونة الجبل •  
 وسرأة الجراد : وسرؤها : بيضها ، وكذلك سرع  
 السمكة ، وما أشبه - بيض <sup>السمكة</sup> من البيض فهو سرع ، الواحدة  
 سرأة • وربما قيل : سرّوت فلانة إذا كثرت  
 ولادها وولدها ، وفي الشعر أحسن • والسراء  
 ضرب من الشجر تتخذ منه القسي العربية ، والواحدة  
 سرّاة ، قال زهير :

ثلاث كأقواس السراء وناشط قد اخضر من لمس الغير جحافلهم  
 ويقال : سرّيت عنه الثوب ، وسرّوت •

أرس :

أرسة بن مرّ بن أد •

رأس :

الرأس : أعلى كل شيء ، وثلاثة أروس ، ويجمع

( ١٠٦ )

وَأَسْرَ بِالْإِسَارِ أَيْ بِالرِّبَاطِ ، وَالْإِسَارُ مَصْدَرٌ  
كَالْأَسْرِ ، وَدَابَّةٌ مَأْسُورٌ الْمَفَاضِلُ أَيْ شَدِيدَةٌ ١  
لَا يُنْهَى ، وَالْأَسْرُ : قُوَّةُ الْمَفَاضِلِ وَالْأَوْصَالِ ، وَشَدَّ  
اللَّهُ أَسْرَ فُلَانٍ أَيْ قُوَّةَ خَلْقِهِ ، قَالَ اللَّهُ - عَظِيمُ  
سُلْطَانِهِ - " وَشَدَدْنَا أَسْرَهُمْ " ، وَكُلُّ شَيْئَيْنِ  
مِمَّا يَبِينُ طَرَفَاهُمَا ، فَشَدَّ أَحَدَهُمَا لِلْآخِرِ بِرِبَاطٍ  
وَاحِدٍ ، فَقَدْ أَسْرَتْهُمَا كَمَا يَسُورُ طَرَفًا عَرَقُوبِي  
الْقَتَبِ وَنَحْوَهُ ، قَالَ الْأَعَشَى :

وَقَيْدَ نِي الشَّعْرِ فِي بَيْتِهِ كَمَا قَيْدَ الْأَسْرَاتِ الْحِمَارِ  
وَأَسْرَتْ السَّرَجَ - وَالرَّحْلَ - ضَمَمْتُ بَعْضَهُ إِلَى بَعْضٍ  
بَسِيرٍ ، [ وَفَعَلَ ٢ ] السِّيُورُ يُسَمَّى تَأْسِيرًا ، وَالسِّيَرَاءُ  
بِرُودٍ يَخَالِطُهَا الْحَرِيرُ .

---

( ١ ) فِي بَغْدٍ وَتَو " شَدِيدٌ " ، وَالتَّائِيثُ هُنَا أَنْسَبُ لِإِوَافِقِ دَابَّةٍ -  
( ٢ ) زِيَادَةٌ يَقْتَضِيهَا السِّيَاقُ .

وَأَسَارَ الْحَاسِبِ أَى حَسَبٍ فَأَفْضَلَ فِى حَسَابِهِ شَيْئًا ،

وَفِى الشَّعْرِ أَجُودَ ، لِقَلَّةِ اسْتِعْمَالِهِ ، قَالَ :

فِى هَجْمَةٍ يَسَارُ مِنْهَا الْفَائِضُ

أَى يَفْضُلُ الْحَاسِبِ مِنْ حَسَابِ الْمِائَةِ ، لِأَنَّهُ إِذَا بَلَغَ

إِلَى تِسْعَةٍ وَتِسْعِينَ لَمْ يَقْدِرْ عَلَى قَبْضِ الْفَضْلِ لِتَمَامِ

الْمِائَةِ • وَإِسْتَارَ الْحَوْضَ : بَقِيَّتَهُ ، قَالَ :

جَرَعَ الْخَصَى سُورَةَ الثَّمَايِلِ

وَيُقَالُ لِلْمَرْأَةِ إِذَا جَاوَزَتْ الشَّبَابَ ، وَلَمْ يَهْدَمْهَا الْكِبَرُ

( إِنْ فِيهَا لِسُورًا ) أَى بَقِيَّةً ، قَالَ :

مِنَ الْكِيسِ فِيهَا سُورَةٌ وَهِيَ قَاعِدُ

قَالَ أَبُو سَعِيدٍ : السُّورَةُ هَهُنَا أَى الْغَضَبِ ، أَى هِىَ

سَيِّئَةُ الْخَلْقِ ، وَقَدْ قَعَدْتُ عَنِ الْوَلَدِ ، وَفِيهَا سُورَةٌ

عَلَى مِنْ كُلِّهَا • وَالسُّورَةُ : مَكَأً مِنْ أَدَمَ •

أَسْرَ :

أَسْرَ فُلَانٌ فُلَانًا : شَتَّهَ وَثَاقَلَهُ ، وَهُوَ مَأْسُورٌ •

وسرى وأسرى لغتان ، وقرئ "سرى" ، وأسرى  
 بعبد ، ليلا " ، وأسرى فلان فلائها ، لا يقال  
 غيره ، وسرى به ، وأسرى به سواء . والسرية :  
 خيل تبلغ اربعمئة أو نحوها . والسارية :  
 أسطوانة من حجارة وآجر . وسرى عن فلان أى  
 تجلى عنه الغضب أو غشية عرضت له . وعرق  
 الشجر يسرى فى الأرض سريا ، وهو ديبه  
 فيها ليلا ونهارا .

### سار :

السار : من السور . أسار فلان طعامه وشرا به  
 أى أبقي منه بقية . ومقبة كل شىء : سوره ،  
 قال طرفة :

سور السيوف يقيّن يمينا ومفرقا وشمالا

والسورة : الدرجة والرفعة عن أشباهه ، قال النابغة :

ألم اتر أنّ الله أعطاك سورة ترى كل ملك دونها يتقذّب

١ فى بغداد وتو " ونحوها " وما هنا - كما فى مد - هو الأنسب .  
 ٢ فى غير موضعها

واليسر أيضا ضرب من القداح • واليسر : اليسار  
 أي الغنى والسعة • وقد يسر فرسه فهو يسر أي  
 مصنوع سمن ، وفرس ميسور : حسن السمن ، قال مرار :  
 قد بلونا ، على علاقته وعلى الميسور منه والضمير  
 ويقدل : نخذ ما تيسر واستيسر • وقال الأصمعي : إذا  
 سهلت ولادة المرأة قيل " أسرت " ، وإذا دعي  
 لها قيل " أسرت وأزكرت " .

#### سرى :

كل شيء طرق ليلا فهو سار • وسرى يسرى سري  
 وسريا • والسارية من السحاب : التي تجيء بين  
 الغادية والرائحة ليلا • والعرب تتوالت السرى ، قال :  
 هن الغياث إذا تهوت السرى

يسر :

يقال<sup>١</sup> : انه لیسر : خفيف ، ويسر<sup>و</sup> أى لئن الانقياد  
سريع المتابعة ، يوصف به الفرس ، قال :  
إنى ، على تحفظى ونزرى ، أعسران ما رستنى بعسر  
ويسر لمن أراد يسرى

ويقال : إن قوائمه لیسرات أى خفقات إذا كن  
طوعه ، والواحدة يسرة و يسرة \* ورجل  
أعسر یسر ، وامرأة عسراء یسرة أى تعمل  
بيديها معاً \* والیسرة : قرحة<sup>٢</sup> ما بين الاسرة  
من اسرار الراحة ، يتيمن بها ، من علامة  
المخاء \* واليسار : اليد اليسرى \* والياسر  
كاليا من اليمين ، مجراها واحد فى التصريف \* والایسار :  
الذين يجتمعون على الجزور فى اليسر ، والواحد یسر \*

( ١ ) الاربعة الاسطر التالية ساقطة من الأصل ( بغداد ) \*

( ٢ ) هذه الكلمة ساقطة من الاصل .



السفينة ويرسيها ، فلا تسير . وألقت السحابة  
مراسيها : ثبتت في موضع ، وجادت بالقطر ، قال سليمان :

إذا قلت اكدي البرق ألقى المراسيا

والفحل من الإبل إذا تفرقت عليه شوله ، فصاح

بها ، واستقرت ، قيل : رسا بها ، قال رؤبة :

إذا اشعلت شتتا رسا بها

والمرسى مَصْدَرٌ ، من أرسيت السفينة . ورست قدماء

في الموقف والحرب أي ثبتت . وقدر راسية ،

لا تبرح مكانها ، ولا يستطيع تحويلها .

ورس :

الورس صيغ ، وفعله التوريس . والوارس نبت

أصفر كأنه لطنخ ، يخرج على الرمث ، بين آخر

الصيف وأول الشتاء ، إذا أصاب الثوب لونه .

وأورس الرمث . والورسى من القداح : النضار من أجودها .

الهدف ، قال :

وقد رعى سرّاة السهم محتثدا

في المنكبين وفي الساقين والرقبة

وقيل : السّرّوة النمل الدقيق الأجرد المدّسج ،

مثل المسلة ، وجمعه سرّوات \* وسرّو حمير ، محلة

حمير \* وسرّاة كل شيء ظهره ، ويجمع سرّوات \*

وسرّاة النهار ارتفاعه \* وسرّوت عنه الثوب أي

كشفته \* وسرّى عنه هه ، بالتشديد ، أي ألقاه \*

رسو :

رسوت لفلان رسّوا من هذا الأمر والحديث أي

ذكرت له طرفا \* ورسوت الحديث ، أحكمته

فيما بينك وبين نفسك \* ورسا الجبل يرسو

إذا ثبت أصله في الأرض \* ورسست السفينة

انتهت إلى قرار الماء فبقيت لا تسير \* والمرسة

أنجر يشدّ بالحبال فيرسل في البحر ، فيمسك

أى بذى عريضة وخفة • والسور جمع سورة •  
والأسورة جمع السوار ، و سوار من أساورة  
كسرى أى قائد من قواد ، يقال إسوار وأسوارى  
وسوار ، وجمعه أسوار •

### سرو :

السرو : السخاء فى مروعة ، وسرو فلان ، وسرى  
يسرى فهو سري ، وقوم سرة ، ولم يأت على  
فعلته غيره ١ • وفلان يسرى أى ينسب إلى  
السرو ٢ والسخاء • والسرو سهم صغير ، وجمعه  
سرة • قال أبو الدقيش : بل هو اسم للسهم الذى  
القطبة ، والقطبة حديدة فى رأس السهم يرمى بها

- 
- ( ١ ) يريد من المعتل ، والا فان جمع الصحيح قد ورد  
كثيرا على ( فعلية ) مثل كتبة •  
( ٢ ) تو " السروز " •

## باب السين والرّاء مع و ، ا ، ي

يستعمل منه :-

١ - س و ر ، س و ر ، ر س و ، و س و

٢ - س س ر ، س ر ي

٣ - س ر ، س ر ا ، ا ر س ، ر ا س - فقط .

سور :

السَّوْرَة في الرَّأْس تناول الشَّرَاب ، والرَّاس يَسُور  
 سُوْرًا ، وسَاوَرَتْ فُلَانًا : تناولت رَأْسَهُ ، وفُلَان  
 ذُو سُوْرَة في الحَرْب أَيْ ذُو بَطْش شديد . والسُّوْر  
 حَائِط المَدِينَة ونحوه ، وتَسُوْرَتْ الحَائِط ، وَسُرَّتْ  
 سُوْرًا ، قال العجّاج :

سرت إليه في أعالي السور

والسَّوَارُ من الكلاب : الذي يأخذ بالرَّأْس . والسَّوَارُ :  
 الرجل الذي يسور في رَأْسِهِ الشَّرَاب سريعًا ، قال الأخطل :  
 وشارب مَرِيح بالكاس نادمني لا بالحِصْر ولا فيها بسوَار

## باب السين والتاء مع واءى

يستعمل منه : ١ - ت وس ٢ - ت ي س ٣ - ت ا س فقط

توس :

يقال : فلان من يوسه كذا أى من أصل خلقته ، وفى

الحديث " من سوسه " لغة فى توسه •

تيس :

التيس : الذكر من المعزى ، وعز تيساء أى طويلة

القرنين كقرنى التيس • وتيس بين التيس ،

واستتيست عنك أى اشتهت التيس ، وتقول

العرب إذا استكذبت الرجل " تيسى " ، ولم

يعرف أصل هذه الكلمة • والتيس جبل باليمن •

وفلان يتكلم بالتيسية أى بكلام أهل ذلك الجبل •

سأت :

السأت شدة الخنق ، سآته سأتا ، سآته وذعته ، كله بمعنى خنقه •

والواحدة سَدَاة ، والمُسْدَى : لديك، قال :

غَنَاءَ الْمُسْدَى بِإِشَارِهَا

يعنى يبشر بالصبح ١ \*

سَاد :

السَّادُ دَابُّ السَّيْرِ بِاللَّيْلِ ، أَسَادُ فِيهِ لَيْلُهُ أَيْ أَدَابُ

فِيهِ السَّيْرُ ، قَالَ لَبِيدٌ ::

يَسَادُ اللَّيْلَ عَلَيْهَا رَاكِبٌ رَابِطُ الْجَاشِ عَلَى كُلِّ وَجَلٍ

أَسَد :

أَسَدَتِ بَيْنَ الْكَلَابِ وَالْقَوْمِ أَيْ هَارَشَتْ وَتَفَرَّتْ ،

وَالْمُسَوِّدُ : الْكَلَابُ يَوْسِدُ كَلْبُهُ لِلصَّيْدِ ، يَسُدُّ عَوْهَ

وَيَغْرِيه ، وَاسْتَأْسَدَ فَلَانٌ صَارَ فِي جَرَّاتِهِ كَالْأَسَدِ ،

قَالَ أَبُو النُّجَيْمِ :

مُسْتَأْسَدٌ ذَبَانَةٌ فِي غَيْطَلٍ

وَاسْتَأْسَدَ النَّبَاتُ : طَالَ وَذَهَبَ كُلُّ مَذْهَبٍ \*

( ١ ) هَذِهِ الْعِبَارَةُ سَاقِطَةٌ مِنْ بَعْضِ

أى ندى ، والسدى : الندى الدائم ، وقلما يقال  
يوم اسدى ، إنما يوصف به الليل \* والسدى  
والسدا : المعروف ، يمد ويقصر ، اسدى فلان  
إلى فلان معروفا ، وسدى عليه سدى كثيرة ، قال :

٢  
٢٢٩

وما رأينا أحدا من أحد سدى من المعروف ما تسدى  
والسدى : خلاف اللحمة ، الواحدة بالهاء ١ ، وإذا  
نسج الانسان كلاما أو أمرا بين قوم ، قيل : قد  
سدى بينهم \* والحائك يسدى الثوب ، ويتسداه  
لنفسه ، والتسدية له ولغيره ، وكذلك كل ما أشبهه  
من التصريف \* وقوله تعالى " أَيْحَسِبُ الْإِنْسَانُ أَنْ  
يَتْرَكَ سدى " أى هملا ، وأسديت الأمير أى أهملته \*  
وقيل السدى البلح الأخضر ٢ بشماريخه ، قال :  
نعم مخلصها ، وعث مؤزرها عذب مقبلها ، طعم السدى فوها

( ١ ) يقصد ( السداة ) \*

( ٢ ) يريد الفعل ( سدى يسدى ) \*

( ٣ ) لعله يعنى الطازج ، بدليل ذكرها فى البيت الممدح \*

بالخوافر \* والمداس : المكان الذى يداس به

الطعام ، ويجضع مداوس \*

ودس :

الواديس : الودس ، وهو ما غطى وجه الأرض

من النبات ولما تشعب شعبه ، إلا أنه كثير

ملتق ، وأودست الأرض وودست \* والودس

مشى الوداس ، ورعى الوداس أيضا \* قال

زائدة : وتقول ما أدرى أين ودس فلان أى

أين ذهب \*

سيد :

السيد : الذئب ، وربما سئى به الأسد ، قال :

بالسيد ذى اللبدة المستأسد الضارى

والسيدانة : الذئبة ، وامرأة سيدانه : جريئة \*

سدى :

سديت ليلتنا أى كثر نداها ، قال :

يمسدها القفر وليل ساد



يزكو زكاء وزكوة ، يقال " هُوَ زَاكٌ زَكِيٌّ ،  
 لَا دَاسٍ دَسِيٌّ " وقد تَدَسَّى فلان ودَسَّى  
 فلان : ودَسَّى يَدَسِّي لغة ، ويدَسُوْ أَصوب ،  
 ودَسَا ، كقولك غوى .

دوس :

الدَّوْسُ قبيلة ، وأبو هريرة مِنْهُمْ : والدَّوْسُ :  
 الدِّيَّاسُ ، والبقرة تدوس ، ويقال : القَوَا  
 الدوائس في بيدرهم ، والدِّدُوسُ تَدَّاسُ به الكدوس  
 يجرُّ عليها جرًّا ، والجمع مَدَاوِسُ : والدِّدُوسُ  
 خشبة مشدود عليها مَسْنٌ يدوس بها الصيقل  
 السيف حتى يجلو ، قال :

وأبيض كالصقيح ثوى عليه فلان ، بالمداوس نصف شهر  
 والدَّوْسُ شدة الوطء بالأقدام والقوائم حتى يتفتت  
 ما وطئ به ، كطريق مَدَّوْسٌ : والخيل تدوس القتلى

(١) بنجد ، " والقوائم كطريق " ، تو " ما وطئ بالأقدام  
 حتى يتفتت ما وطئ بالأقدام " .

كل واو مكسورة ، في الأدوات ، على (فعالة وفعالة) ،

وتجمع [وساعدة على] وسائد • وأما الوساد ،

بغير الهاء : فكل شيء يوضع تحت الرأس ،

وإن كان من القراب أو الحجارة ، والوسد جمع الوساد •

سد و :

السد و سدّ اليد نحو الشيء ، كما تسدّ و الابل

في سيرها بأيديها<sup>٢</sup> ، وكما تسد و الصبيان إذا لعبوا

بالجوز ، فرموا بها في الحفرة • والزدد و لغة في

السد و ، طائية ، مثل أزد للاسد • وفلان يسد و

سد و كذا ، شبه ينحو نحوه •

د سو :

دسا فلان يسد يسو ، دسوا ، ودسوة : نقيض زكا

(١) زيادة للايضاح ، نظرا لطول الجملة •

(٢) بخد ، " بسيرها في ايديها " •

سود ، واحد ها أسود ١ والسويداء حبة الشونيز  
ويقال : رَمَيْتَهُ فَأَصَبْتُ سَوَادَ قَلْبِهِ وَسَوْدَاءَهُ ،  
فاذا صفروه ~~قالوا~~ رَدَّوهُ الى سويداء ، ولا  
يقولون ( في سويداء قلبه ) ، كما يقولون : حَلَقَ  
الطائر في كبد السماء وكيدائها ، ولا يقولون ( في  
كيد السماء ) . وَالسَّوَادُ : مَا حَوَالِيَ الْمَكُونَةِ  
مِنَ الْقُرَى وَالرَّسَاتِيقِ ، وقد يقال : كورة كذا  
وسوادها ، لما حوالى مدينتها وقصبتها وفسطاطها ،  
من رساتيقها وقراها . والسواد جماعة من الناس  
تراهم ، ويقال كثرت القوم بسوادى ، ونحوه .  
وسد :

وسد فلان فلانا ، وتوسد أى وضع رأسه على  
وسادة ، والإسادة لغة ، وهو اسم لما جمع<sup>٣</sup>  
على سائد ، وهى لغة تميم ، وكذلك لغتهم فى

(١) بعدهما فى الاصل " صالح "

(٢) تو ، " سوداء " .

(٣) فى النسخيين " ما وقع " وما هنا انصب .

سَوَاد الليل ، وساود فلان فلانا • وسئلت ابنة  
 الحسن : من أين يكون الولد ؟ فقالت " قرب  
 الوساد ، وطول السواد • " والسواد : الستر ،  
 ساوده ، ساودة وسوادا • والسودد معروف •  
 والمسود : الذى سود ، قومه عليهم ، والمسود ،  
 الذى ساد ، غيره ، والمسود لغة طبع • والسودانية  
 طائر يأكل العنب والعير ، ويسمى سوادية ،  
 والسودان جمع الأسود ، وأسود فلان : ولد  
 ولدا أسود ، وفلان أسود من فلان ، من السودد •  
 وسودت الشيء غيرت بياضه سوادا ، وسودت ، قال :  
 سودت فلم أملك سوادى ، وتحتته  
 قميص من القومى بيض نياثقه  
 والأسودان : التمر واللبن ويقال ، التمر والماء •  
 وأسودة بشر بجانب جبل أسود • والأساود : حيات

( ١ ) تو ، " والمسودد •

( ٢ ) أى لا من السواد ، ان الوصف منه لا يكون  
 على أفعل ، بل بواسطة كلمة " أشد " ونحوها ، فيقال مثلا :  
 " هو أشد سوادا • "

## باب السين والدال مع واى

يستعمل منه :-

١ - سين ود ، وسد ، سد و ، دس و ، دوس ، ودس \*

٢ - سين د ، سيدى \*

٣ - ساد ، اس د ، فقط \*

سود :

السَّود : سفح مُستو بالأرض ، كثير الحجارة

خشنها ، الغالب عليها لون السواد ، والقطعة

منها سَوْدَةٌ ، وقلما تكون إلا فى جبل فيه معدن ،

والجميع الأسواد . والسَّوَادُ ٢ لطبخ الشفتين من أكل

شئ ، وما يصيب الشئ من ذرق ونحوه

والسَّوَاد : قرب السَّوَاد من السَّوَاد ، أى سواد

الانسان يعنى شخصه ، قال :

فادن إادن سوادك من سوادى

وجمعه أسودة . والسَّوَاد أيضا ملاقاته نفسين فى

---

( ١ ) تو ، "كثرة" . ( ٢ ) هذه الكلمة ساقطة من تو \*

ويقال " اتق سطوته " أى اخذته .

طيس :

الطيس<sup>س</sup> : العدد الكثير ، قال ربوبة :

عددت قوى كعديد الطيس ان ذهب القوم الكرام ليسى

وقيل : الطيس كل ما على وجه الأرض فمن خلق

الأنام ، وقيل : بل التراب والقمام ، وقيل :

بل هو كل خلق كثير النسل ، نحو الرمل والهوام والذباب .

طسى :

طسيت نفسى فسى طاسية ، أى تغيرت من

أكل الدسم ، فرآه<sup>٢</sup> شكرها ، وقد يهمز<sup>٢</sup> ،

والاسم الطسأة ، وهذا الشئ أطسأنى وأطسانى .

(١) بنجد ، " فرأيته " .

(٢) توء ، " وقد يهمهم " .

وطس

الوطيس : التنّور ، يقال : قد حصى الوطيس ، في الحرب •  
 ووطّست الشيء أي كسرتة ، والوطس شبه الرقص •

سطو

السطور : البأس على الناس ، تقهرهم من فوق ، سطوت به وعليه ،  
 قال الله عز وجل "يكادون يسطون بالذين يتلون " وهو شدّة  
 البطش • وسمّى الفرس ساطيا لأنه يسطو على سائر الخيل ،  
 فيقوم على رجليه ويسطو بيديه • والسطو أن يسطو الراعي ، فيدخل  
 يده في رحم الناقة فيخرج ولدها مقطّعا ، وربما نشب الولد  
 في بطنها فيستخرج • ويفعل ( ذلك )<sup>(١)</sup> بالمرأة إذا خيف عليها  
 وسطو الخيل إذا جرت : ألا تبقى شيئا ، ولا تبالى كيف وقعت  
 حوافرها • والراعي ربما سطا الرمكة إذا نزا عليها فحل لثيم ،  
 فيمسو رحمها بيده كيلا تحمل ، قال رؤبة :

إن كنت من أمرك في سماء فاسط على أمك سطو الماسي

بين طرفي كل شيء • ووسط فلان جماعة الناس  
يسيطم : صار في وسطهم • وسُسى واسط الرجل  
( بك لك )<sup>٢</sup> لانه وسط بين الآخرة والقادمة ، وجمعه  
أواسط • وواسطة القلادة جوهرة في وسط الكرس  
المنظوم • وفلان وسيط الحسب في قومه ، وقد  
وسط حسبه<sup>٢</sup> وساطة وسيطة • ووسط توسيطا ، قال :  
وسطت من حنظلة الاصطفا

وفلان وسيط الدار ، وامرأة وسيطة • والوسط من  
الناس وكل شيء أعدل وأفضله ، ليس بالمخالس  
ولا المقصر • والواسط النبات ، هذلية • واسط كورة •

### طوس

الطاوس طائر حسن ، ويقال للشيء الحسن : إنه لمطوس ،  
قال رؤبة :

أزمان ذات الشعث المطوس



## فصل الثلاثي المعتل ، من

حرف السين

يستعمل منه :-

١ س و ط ، و س ط ، ط و س ، و ط س ، س ط و .

٢ ط ي س ، ط س ي ، فقط .

سوط :السَّوْطُ معروف : والسَّوْطُ خلطك الشيء بالشئ ع  
قال :

سَوَّطَ لحمها بدني وعظمي

والسَّوْطُ : الذي يسا ط به ، والسَّوْاطُ الذي

يَسُوْطُ ، وسَوَّطَ أمره تسويطا أي خلط ، قال :

فيلست على تسويطها بمعان

والسَّوَيْطَاءُ طريقة كثيرة الماء .

وسط :

الوَسْطُ - صفة - يكون موضعا للشيء ، تقول :

زيد وسط الدار ، فإذا حركت السين صار اسما ،

---

(١) من هنا إلى آخر البيت التالي ساقط من تو .  
(٢) تو ، " يكون صفة موضعا " .

القسم الثالث

الثلاثي المعتلّ

---

جزء من السين وحرف صحيح

مع حروف العلة

ونَهْد القصير ، والنُّهْد إخراج الرقعة نفقاتهم على  
 قد رهم ، تقول : تناهدوا وناهد بعضهم إلى بعض \*  
 والمناهدة أن ينهد بعض إلى بعض في الحروب ، وهو  
 في معنى نهضوا ، إلا أن النهوض قيام من قعود ، ونهض  
 والنهود مضى على كل حال \* والنهيدة الزبدة الضخمة ،  
 وتسمى أيضا نهدة \* والنهداء الرملة كالراية المتلبدة ،  
 وكومة تثبت الشجر ، ولا ينعث الذكر على أنهدا \*  
 ونهد الثدى نهودا إذا تآ<sup>٢</sup> وكعب ، فهو ناهد \*

### هند :

هَنيدة : مائة من الابل ، معروفة ولا تجتمع \* وهندت  
 المرأة فلانا أي أورثته عشقا بالمغازلة والملاطفة ، قال :  
 غرّلت من هنادة التهنيد موعودها والباطل الموعود  
 والتهنيد شحيد السيف ، قال :  
 كل حسام محكم التهنيد يخضب عند الهز والتجريد

### ندد :

الندد زجر عن الحوض وعن الشيء إذا طرد عنه  
 بالصياح ، قال :

لو دق وردى حوضه لم ايند<sup>٥٩</sup>

- ( ١ ) يشير بهذا إلى القاعدة النحوية " إذا كان المؤنث فعلا  
 فالمذكر أفعل ، مثل حمراء وأحمر " ، فهذا استثناء من القاعدة \*  
 ( ٢ ) في بغداد و " تو " انثنى " ولعله تصحيف \*

والهداء لغة في الهدان • وهَدَنَ فلان عنك : أَرْضَاهُ  
 الشئ • اليسير • والهُودَنَات : النوق ، وقولهم  
 " هُدْنَةُ عَلَى دُخْنٍ " أى صلح واستقرار على أمور كريهة •

دهن :

الدَّهْنُ الاسم ، والدَّهَنُ الفعل المجاوز<sup>١</sup> ، والادَّهَانُ  
 الفعل اللاتزم • وناقَة دَهِين : قليلة اللبن جدا ،  
 يَمْرَأُ دَرَّهَا ، فلا تدرّ قطرها إذا مَرَّتْ ضَرْعَهَا<sup>٢</sup> ، قال :  
 لسانك مبرد لا عيب فيه • ودَرَّكَ دَرَّ جَانِبَهُ دَهِين  
 والدَّهْنُ مِنَ النُّطْرِ : بقدر ما يبل الأرض في وجهها فقط •  
 والادَّهَانُ اللَّيْنُ وَالصَّانِعَةُ ، قال الله جلَّ جلاله  
 " وَتَدَّوَا لَوْ تَدَّهْنُ فَيَدْهَنُونَ " أى لو تليين فيلينون ،  
 قال زهير :

وفي الحلم ادَّهَانٌ وفي العفو دَرِيَّةٌ وفي الصدق مُنْجَاةٌ مِنَ الشَّرِّ ، فاصدق  
 والمُدَاهِنُ : المُصَانِعُ • واصل المُدَّهْنُ السِّدَّهْنُ ،  
 فلما كثر على الألسن ضَمُّهُ كَالْمُنْخُلِ • وكلَّ موضع  
 حفره سيل أو ماء واكف في حجر فهو مَدَّهْنُ •  
 والدَّهْنَاءُ موضع ، رمل كله ، والنسبة دهناوى ، قال أبو عساء :  
 دهناوية الترب مشرف

نهد :

النَّهْدُ مِنَ الْخَيْلِ : الْجَسِيمُ الْمَشْرُفُ ، تقول : نَهَدَ الْقِتَالُ •

( ١ ) المراد به " المتعدي " بدليل ما بعده •

( ٢ ) تو ، " إلا إذا مَرَّتْ ضَرْعَهَا " •

د له :

الدَّلهُ ذهاب الفؤاد من الهم ، كما تدله المرأة على  
ولدها إذا فسدت ، وكما يدلُّه العقل من عشق وغيره ،  
يقال : دله الرجل تدليها .

لهد :

اللَّهْدُ : الصدم الشديد في الصدر ، وبغير لهيد : أصاب  
جنبيه ضغط من حمل ثقيل ، فأورثه داءً أفسد  
عليه رئسته ، فهو ملهود ، قال السكيت :  
تطعم الجبال اللهيد من الكو م ولم تدع من يشيط الجنورا  
ورجل ملهود أي مدفع من الذل ، ولهدت الرجل اللهد  
لهدا إذا دفعته ، فهو ملهود .

باب الهاء والذال مع النون  
( يستعمل كله ، ما عدا د نه )

هدن :

المَهْدَنَةُ من الهُدنة ، هَدَنْتُ أَهْدِنُ هَدُونًا ، إذا سكنت  
فلم تتحرك ، والهَيْدَنُ والهُدنة مصدر الهدان ، وهو  
الرجل المريض الذي يرضيه الكلام ، تقول : هَدَنَهُ  
بالقول ، ولا فعل له ، قال :  
ولن يحود يومه المهدون  
وقال :

قد يجمع المال الهدان الجافي من غير ما عقل ولا اضطراف

(١) بغداد ، " وأوردته " .

باب الهاء والذال مع اللام  
( يستعمل : هـ د ل ، د هـ ل ، د ل هـ ،  
ل هـ د ، فقط )

هـ د ل :

هَدَّ لَتِ الْحَمَامَةُ تَهْدِلُ هَدِيلًا ١ ، وَهَدَّ يَلْهَا فَرَحُهَا •  
وَالْهَدْلُ اسْتِرْخَاءٌ فِي الشَّعْرِ إِلَى أَسْفَلٍ ، فَشَعْرُ هَادِلٍ ،  
وَشَفَّةٌ هَدَلَاءٌ ؛ مُنْقَلِبَةٌ عَلَى الذَّقَنِ ٢ • وَالْهَدْلُ اسْتِرْخَاءُ  
الْجِلْدَةِ فِي الْخَصِيَةِ وَنَحْوِهَا ، قَالَ :  
كَانَ خَصِيَّتُهُ مِنَ التَّهْدِيلِ ظَرْفٌ عَجُوزٌ فِيهِ ثَنَاتٌ حَنْظَلٌ  
وَالْهَدَالُ ضَرْبٌ مِنَ الشَّجَرِ • وَيُقَالُ ، كُلُّ غَصْنٍ مُنْبَتِهِ  
مُسْتَقِيمٌ فِي أَرَاكَةِ أَوْ طَلْحَةٍ " هَدَالَةٌ " كَانَتْهَا  
مُخَالَفَةٌ لغيرها مِنَ الْأَغْصَانِ ٣ •

د هـ ل :

لَا دُهْلَ ، بِالْنبْطِيَّةِ : لَا تَخَفْ ، قَالَ بَشَّارُ يَهْجُو الطَّرْمَاحَ :  
يَا مَنْ رَأَى جَمَلًا وَلَمْ يَكْ قَبْلَهُ مِنْ الدَّهْرِ يَدْرِي كَيْفَ خَلَقَ الْإِبَاعِرَ  
فَقَالَ شَطَانًا مَعَ طَبَانَا الْأَلْيَا وَأَجْفَلُ أَجْفَالِ الطَّلِيمِ الْمُبَادِرِ  
شَطَانَا الشَّيْطَانِ ، وَطَبَانَا الْعَرَبِيِّ ، وَالْأَلْيَا كَلِمَةُ التَّغْوِيثِ ، كُلُّهَا نَبْطِيَّةٌ •

١ ( من معاني " الهديل " ازهم صوت الحمامة ، وربما ترك  
الخليل النص عليه لوضوحه ، في رايه •  
٢ ( من أول السطر السابق الي هنا ساقط من تو ، ولعل  
نظر الناسخ قفز من عبارة " والهدل استرخاء " الأولى الى الثانية •  
٣ ( زادت كلتا النسختين عبارة " وبدءوا به من السحر  
والجنون " وهي غير مناسبة هنا •

رهيد :

الرهيد : الناعم ، والصدر الرهادة ، وفتاة  
رهيدة أى رخصة .

هرد :

الهرديّة : قضبان طويلة مطوية تضمّ بطاقات  
الكرم . ولحم هرد : مهرود ، وهردته أى  
شويته .

ردّه :

الرّده شبه أكمة خشنة كثيرة الحجارة ، الواحدة  
ردّهة ٢ ، وربما جاءت الرّدهة فى وصف بشر  
تحفر فى القفر ، أو تكون خلقة فيه . ويقال  
للبيت العظيم الذى لا أعظم منه " الرّدهة " ، وجمعه  
ردّاه ، وردّته بيتها تردّه ردّها .

دره :

الدّره أُميت فعله ٣ ، إلا مدرّه حرب ، ومدرّه  
القوم أى الدافع عنهم فى نحر من يخشاهم .

(١) تو ، بعد هذه الكلمة تكرّرت عبارة " ولحم

هرد

(٢) تو ، " الواحدة رده " .  
(٣) أراد أنه لا يستعمل من هذه المادة فعل .

باب العين والdal مع الراء  
( يستعمل كله<sup>١</sup> )

هدر :

هدر يهدر هدرًا ، أى بطل<sup>٢</sup> ، وأهدرناه<sup>٣</sup> • وهدر  
البحير يهدر هديرًا • والحمامة تهدر • وجرة  
النبيذ تهدر ، والجرة الهادرة • والعشب الهادر  
وهو الكثير • وبنو فلان هدرّة أى ساقطون  
ليسوا بشيء •

دهر :

الدهر الأبد المدود • ورجل دهرى : قديم ،  
والدهرى الذى لا يؤمن بالآخرة • ودهورى  
الصوت أى صلب الصوت جهورىته<sup>٢</sup> • والدها رير  
أول الزمان الماضى ، ولا يفرد منه دهرير ،  
والدهر : النازلة ، دهرهم أمر أى نزل بهم مكروه ،  
وما دهرى بكذا أى ما أهمنى • والدّهورة جمع  
الشئ ثم قدفكه<sup>٤</sup> بمهواة • وفى الحديث : لا  
تسبوا الدهر ، فإن الله هو الدهر " يعنى ما  
أصابك فالله فاعله ، ليس الدهر ، فإذا سببت  
الدهر أردت به الله عز وجل •

- ( ١ ) أراد الاصول الستة التى تكون من اجتماع ( هـ ، د ، ر ) فى أى  
وضع ، وهى كما سيذكرها : - هدر ، دهر ، رهد ، هرد ، رده ، دره •  
( ٢ ) أراد أن صيغة ( أفعل ) من ( هدر ) مستعملة أيضا •  
( ٣ ) أى " دهورى الصوت جهورىه " ، وفى تو " دهورى الصوت  
أى صلب الصوت " • ( ٤ ) تو " قدفك " •



( ٧٧ )

القسم الثانى

الثلاثى المصحح

---

جزء من الهاء والداال مع

الحروف : ر ، ل ، ن

والعامة خلاف الخاصة : والعامة عيدان يضم  
بعضها إلى بعض في البحر ثم يركب : والعامة  
الشخص إذا بدا لك :

مع :

المعمعة صوت الحريق ، وصوت الشجعان في الحرب ،  
واستعارها ، كل ذلك معمعة ، قال :

سبوحا جموحا وإحظارها كعمعة السعف الموقد

وقال :  
ومعمعت في وعكة ، ومعمعا

والمعمعة شدة الحر ، وكذلك المعمان ، وكان عمر

يتسبح اليوم المعمان فيصومه ، قال

حتى إذا معمان الصيف هب له بأجرة نش عنها الماء والرطب

وأما " مع " فهو حرف يضم الشيء إلى الشيء ، تقول :

هذا مع ذاك ١

وَعَمَّ الرجل إذا سُودَ ، هذا في العرب ، وفي  
العجم يقال " تَوَّجَ " ، لأن تيجانهم العمام ،  
قال العجاج :

ومنهم إذا عُمِّ المَحْتَمُّ

واستعم الرجل عَمًّا إذا اتَّخَذَ عَمًّا ، وتعمَّمته  
دعوته عَمًّا ، وعُمِّ سُودَ ، فألبس عمامة التسويد .  
وشاة مَعَمِّمة بيضاء الرأس . والعيم الطويل  
من النبات ، ومن الرجال أيضا ، ويجمع على  
عُمم . وجارية عَمِيمة وعَمَّة أي طويلة ، والعَمَّ  
الطوال من النخل القائمة . واستوى الشباب والنبات  
على عَمِّه وعَمِّه أي تمامه . وعَمَّ الشيء  
بالناس فهو عام ، إذا بلغ المواضع كلها . والعماعم  
الجماعات ، الواحدة عَمْعَمَة . عَمًّا معناه  
( عن ما ) فأدغم وألزم ، فإذا تكلمت بها  
مستغفها حذفت منها الألف ، كقوله عز وجل " عمَّ يتساءلون ؟ "

قال زائدة " بعا" لا شيء لنا هو " لعاء " ،  
 وبطن قو واد • قال : والبَّعَّة صوت القيس  
 أيضا • والبَّعَّة حكاية بعض الأصوات •

### باب اللعين والقيس

( ج م ، م ا ع )

عم :

الأعمام والعُومة جماعة العم ، والعمات أيضا

جمع العمّة • ورجل مُعمّ : كريم الأعمام ،

و منه مُعمّ مخول ، قال امرؤ القيس :

مُجيد مُعمّ في العشيرة مخول

والعمامة معروفة ، والجمع العمائم ، واعتَمَّ

الرجل ، وهو حسن اليمّة والاعتمام ، قال ذو الرمة :

واعتمّ بالزبد الجعد الخراطيد

وَالْيَعْبُوبُ الْفَرَسُ الْكَثِيرُ الْعَدُوَّ وَالْعَرَقُ ، وَكَذَلِكَ

الْمَاءُ الْكَثِيرُ الشَّدِيدُ الْجَرِيَّةُ • وَالْعَبَّابُ ضَرْبٌ

مِنَ الْأَكْسِيَّةِ ، نَاعِمٌ رَقِيقٌ ، وَهُوَ نِعْمَةُ الشَّبَابِ أَيْضًا •

وَالْحَبِيبَةُ شَرَابٌ يَتَّخَذُ مِنْ مَخَافِرِ الْعَرْفُطِ ، وَهُوَ

عَرَقٌ كَالضَّمْعِ يَكُونُ حُلْوًا ، يَضْرِبُ بِسَجْدَحٍ حَتَّى

يَنْضِجَ ثُمَّ يَشْرَبُ • قَالَ زَائِدَةُ : هُوَ بِالْفَيْنِ  $\frac{1}{16}$

الْمُعْجَمَةِ ، وَهُوَ شَرَابٌ يَضْرِبُ بِالْمَجْدَحِ ثُمَّ يَجْعَلُ

فِي سَقَاءٍ ضَارٍ يَوْمًا وَلَيْلَةً ، ثُمَّ يَسْمَخُضُ فَيُخْرِجُ مِنْهُ الزَّيْدَ •

بَعَّ :

الْبَخَّاعُ ثَقُلَ السَّحَابُ ، بَخَّ السَّحَابُ وَالْمَطَرُ يَبَخُّ بَخْعًا •

وَبَعَاعًا ، إِذَا أَلَحَّ بِالْمَكَانِ • وَالْبَخَّاعُ أَيْضًا نَبَاتٌ ، قَالَ أَمْرُؤُ الْقَيْسِ

وَيَأْكُلُنَ مِنْ قَوِّ بَعَاعَا وَرَبَّةً تَجْبَرُ بَعْدَ الْأَكْلِ فَهُوَ نَسِيمٌ

والْعَفَافَةُ بَقِيَّةُ اللَّبَنِ فِي الضَّرْعِ • وَالْعَفَفُ ثَمَرُ الطَّلْحِ •  
فَعَّ :

الْفَعْفَعَةُ حِكَايَةُ بَعْضِ الْأَصْوَاتِ ، وَبَعْضِ أَصْوَاتِ الْجَرَاءِ  
وَالسَّبَاعِ وَشِبْهِهَا ، وَهَذَا يُقَالُ لِلْقَصَابِ الْفَعْفَعَانِي  
قَالَ صَخْر :

فَنَادَى أَخَاهُ ثُمَّ أَقَامَ بِشَفْرَةٍ إِلَيْهِ فَحَالَ الْفَعْفَعِيُّ الْمُنَاهِبَ  
يُقَالُ لِلْجَزَارِ الْفَعْفَعِيُّ وَالْفَعْفَعَانِي •

### بَابُ الْعَيْنِ وَالْبَاءِ

( ع ب ، ب ع )

عَبَّ :

الْعَبُّ شَرِبَ الْمَاءَ مِنْ غَيْرِ مَنْصٍ ، يَحِبُّهُ عَبًّا • وَالْكُبَادُ  
يَكُونُ مِنْهُ • وَالْعَبُّ صَوْتُ الْغَرَابِ إِذَا غَرَفَ  
الْمَاءَ ، يُعَبُّ عَبًّا • وَعُبَابُ الْأَمْرِ وَغَيْرُهُ أَوَّلُهُ •

(١) مِنْ هُنَا إِلَى آخِرِ الْمَادَّةِ سَاقُطٌ مِنْ بَغْدَادٍ وَتَو •

نَعَّ :

النَّعْنَعَةُ حكاية صوت ، تقول : سمعت نعنة ،  
وهي رنة في اللسان إذا أراد أن يقول "لع" .  
فيقول "نع" . والنَّعْنَعُ : الذكر المسترخي .  
والنَّعْنَعُ بقلة طيبة الريح ، قال زائدة " أعرفه النَّعْنَاعُ " .

باب العين والفاء

( ع ف ، ف ع )

عَفَّ :

العِفَّة الكف عما لا يحل . ورجل عَفِيف ، يَعِفُّ  
عِفَّةً ، وقوم عَفَّون ، قال العجاج :  
عَفَّ فلا لاص ولا ملقى

أي لا قاذف ولا مقدوف . وأعففته عن كذا  
كففته . وامرأة عَفَّة عِفَّة العفاف . والعِفَّة

على أعنان وعنان ، قال الشماخ :

طوى ظمأها في بيضة الصيف بعدما

جرت في عنان الشعرين الأما عز

ويقال ، أعنان السماع نواحيها \* وعسنت الكتاب

أعنته عنا ، وعنوت وعنوت عنة وعنوانا \*

ويقال : من ترك عننة تسم وكشكة ربيعة فهم

الفصحاء ، أما تسم فانهم <sup>١</sup> يجعلون العين بدل

الهمزة ، قال شاعرهم ، وإن الفؤاد على الذلة قد كدأ ، وصحبها موشك عن يصدع الكبد  
وربيعة تجعل في موضع الكاف شيئا ، قال شاعرهم ،

تضحك من أن رأيتني أحترش ولو حرشت لكشفت عن حرش

ويقال ، بل يقولون " عليكش و بكش " ويقال ، بل يبدلون

في كل ذلك \* ولأعنان الشوط ، يقال : جرى عانا

وعنانين ، قال :

لقد شد بالخيل الهديل عليكم عنانين يبدى الخيل ثم يعيدها

---

( ١ ) تو " فهم الفصحاء يجعلون " \*



أوالغنم أو الخيل ، تكون على باب الرجل ،  
والجمع العنن ، قال الأعشى :

ترى اللحم من ذابل قد ذوى ورطب يرفع فوق العنن  
وعن لنا كذا يحسن عنتنا وعنونا أى ظهر أماننا .

والعنون من الدواب : المتقدمة في السير ، قال النابغة :  
كأن الرجل شد به خنوف من الجونات هادية عنون

ورجيل عنين وهو الذى لا يقدر أن يحبس ريح  
نفسه . وتقول : إنه لياخذ فى كل فن وسن وعن

بمعنى واحد ١ . والعنان من اللجام السير ٢ الذى  
بيد الفارس الذى يقوم به رأس الفرس ، ويجمع

على أعنة وعنن . وعنان السماء ما عن لك  
منها أى بدا إذا نظرت إليها ، ويقال ، بل

عنان السماء السحاب ، الواحدة عنانة ، ويجمع

( ١ ) بمعنى واحد " ساقطة من بحد و تو .

( ٢ ) هذه الكلمة ساقطة من كر .

ويقال "لعلني" في معنى "لعلني" ، قال :

وأشرف من فوق اليفاع لعلني أرى نار ليلي أو يراني بصيرها  
لَع :

قال زائدة : جاءت الابل تُلْعَلُ في كالأى  
تتبع قليله ، وتُلْعَلُ وتَلْهَلُ واحد \* واللُعْلُع السراب  
نفسه ، واللعلعة بصيصه \* والتلعلع القلأ لو \* والتلعلع  
التكسر ، قال العجاج :

ومن همزنا رأسه تلعلعا

واللعلع ثمر الحشيش الذي يؤكل \* والكلب يتلعلع  
إذا دلع لسانه من العطش \* ورجل لساعة يتكلف  
الألحان من غير صواب \* وامرأة لعة عفيفة مليحة \*

باب العين والنون

( ع ن ، ن ع )

عن :

العنة : الحظيرة من الخشب أو الشجر تعمل للإبل

والْعَلُّ : القراء الضخم ، قال :

عل طويل الطوى كبا لية السفــــــــع متى يلق العلوى يسطعه

أى متى يلق مرتقى يرقه ١ • والعَلُّ الرجل الذى

يزور النساء • والعَلُّ التيس الضخم العظيم ، قال :

وعلهبا من التيوس علا

وبنو العلات بنو أمهات شتى لرجل واحد ٢ ، قال :

كأن الناس كلهمو لأم • ونحن لعلّة علت ارتفاعا

والْعَلُّ اسم الذكر ، وهو رأس الرهابة أيضا ،

والْعُلْمَال الذكور من القنابر • ويقال لا عِلُّ أخاك ٣

أى لعلُّ أخاك ، وهو حرف يقرب من قضاء الحاجة

ويسطع ، قال العجاج :

علّ الاله الباعث الأثقالا يعقبنى من جنّة ظلالا

( ١ ) وردت " يرقاه " •

( ٢ ) كر " بنو رجل واحد من أمهات شتى " تو " يزور النساء

بنو نساء لاب " ، مد " العلات بنو أمهات شتى " •

( ٣ ) كر " لعل الرجل أخاك " •

( ٦ ٦ )

باب العين واللام

( ع ل ، ل ع )

علّ :

العللُ : الشربة الثانية ، والفعل علّ القوم إبلهم  
يعلّونها علّا وعللاً ، والابل تعلّ نفسها عللاً ، قال :  
إذا ما نديني علّني ثم علّني ثلاث زجاجات لمن هدير  
والامّ تعلّ الصبي بالمرق والخبز ليحتزّي به عن  
اللبن ، قال لييد :

إنما يعطن من يرجو العلل

والعُلالة بقيّة كل شيء ، حتى بقيّة جرى الفرس

قال الراجز :

أحمل أمّي وهي الحمالة ترضعني الدرة والعُلالة

أي بقيّة اللبن • والعلة المرض ، وصاحبها مُعتل •

والعلة حديث يشغل صاحبه عن وجهه • والعليل المريض •

صَامَ القارورة ، قال مُهلل :  
وصفراء في وكرين عرعت رأسها  
لأبلى إذا فارقت في صاحبي العذراء  
والعرعة رأس السنام \* والعراعر الرجل الشريف ،  
قال الكيت :

خلق الملوك وسار تحت لوائه شجر العري وعراعر الأقوام  
وهو جمع العراعر ، وشجر العري : الذي لا يبقى على  
الجدب ، يقال ، يعنى به سوقة الناس \*  
ر ع :

شاب رعرع حسن الاعتدال ، رعرعه الله فترعرع ،  
ويجمع الرعارع ، قال لييد :  
تبكى على أثر الشباب الذي مضى ولكن أخذ ان الشباب الرعارع  
وترعرع الصبى أى تحرك ونبت ، والرعارع من الناس  
الشباب ، ويوصف به القوم إذا عزبت أحلامهم ،  
قال معاوية لرجل " إني أخشى عليك رعارع الناس " أى فراغهم \*

الظليم وهو صوته ، يقال : عَرَّ الظليم يَعْرِ عِرَارًا ،  
قال لييد :

تَحْمِلُ أَهْلَهَا إِلَّا عِرَارًا      وعزفا بعد أحياء كحلّال  
وَالْعَرَّ وَالْعَرَّةَ      الغلام والجارية • وَالْعَرَارَ وَالْعَرَاةَ  
الْمُعْجَلَانِ عَنِ الْفِطَامِ • وَالْمُعْتَرَّ الَّذِي يَتَعَرَّضُ لِيَصِيبَ  
خَيْرًا مِنْ غَيْرِ سُؤَالٍ • وَرَجُلٌ مَعْرُورٌ أَصَابَهُ مَا  
لَا يَسْتَقِرُّ عَلَيْهِ • وَالْمَعْرُورُ الْمَعْرُورُ • وَالْعَرَارَةُ  
السُّودُودُ ، قال الأخطل :

ان العرارة والنبوح لدايم      والمستخف أخوهم الأثقال  $\frac{1}{14}$   
والعرعر شجر لا يزال أخضر ، يسمى بالفارسيّة ( سروا )  
والعرار نبت ، قال :

لَهَا مُقْلَتَا أَدْمَاءَ طَلَّ خَيْلُهَا      من الوحش ما تنفك ترعى عرارها  
ويقال هو شجر له ورق أصفر • وَالْعَرْعَرَةُ استخرأج

عُرَّة ، وانه ليُعَرَّ قَوْمَهُ ، اذا أُدْخِلَ عَلَيْهِمْ مَكْرُوهًا .  
وعررته أَصْبَتْهُ بِمَكْرُوهٍ ، ورجلٌ مَعْرُورٌ مَلْطُوخٌ بِشَرٍّ ، قال الأَخطل :

وَنَعُرُّنَا سَاءَ عُرَّةً يَكْرَهُونَهَا      فنحيا كرامًا أو نموت فنعذرا  
ورجلٌ مَعْرُورٌ : وقع العُرُّ في إبله . واستَعَرَّ بِهِمُ الجرب  
فشا ١ ، والاسم منه العَرَّارُ والعَرَّارُ . والعُرُّ سلح  
الحَمَامِ ونحوه ، قال :

في شَنَاظِي أَقْنِ بَيْنَهُمَا      عُرَّةُ الطير كهوم النعام ٢  
والمَعْرَّةُ مَا يَصِيبُ مِنَ الْإِثْمِ . وَحَمَارٌ أُعْرِيَ : إِذَا  
كَانَ السَّمَنُ فِي صَدْرِهِ وَعُنُقِهِ أَكْثَرَهُمَا فِي سَائِرِ  
جَسَدِهِ . والتعار السهر والتقلب على الفراش ، ويقال  
لَا يَكُونُ ذَلِكَ إِلَّا مَعَ كَلَامٍ أَوْ صَوْتٍ ، أُخِذَ مِنْ عَرَّارٍ

( ١ ) وردت هذه العبارة مضطربة ، ففي كر " واستعبرهم الجرب  
فشا بهم " ، بخد و تو " استعربهم الجرب " ، وقد أثبتناها هنا كما في مد

( ٢ ) كر " في شَنَاظِي أَقْنِ بَيْنَهُمَا      عُرَّةُ الطير كهوم النعام ( كذا ) "  
ولعله لم يتأكد من كلمة " شَنَاظِي " التي أوردها بالطاء ، ومعناها سفح الجبل  
الجبلي . كما في التهذيب واللسان .

أكلته ، والعثعث : ظهر الكيب إذا لم يكن عليه نبات ،

قال القطامي :

كأنها بيضة عزاء خد لها في عثعث ينبت الحوذان والعدما

ثبع :

الثعثة : حكاية كلام رجل يخلب عليه الشاعر والعين

فهي لثغة في كلامه ،

بالب العين والراء

( ع ع ، ر ر )

العر والعر والعرة الجرب ، قال النابغة :

فحملتني ذنب امرئ وتركتني

كذي العر يكوى غيره وهو راتح

وقال الأخطل :

إن العداوة تلقاها وإن قدمت

كالعر يكمن حيناً ثم يستشير

والعر اللطخ والعيب ، تقول : أصابني من فلان



باب العين والذال

( ذ ع ) مستعمل فقط

ذ ع :

الذعذعة : تحريك الريح الشيء حتى تفرقه  
وتمزقه ، يقال : قد ذعذعته • وذعذعت الريح  
التراب ففرّقه وذرتّه وسفسته<sup>١</sup> ، فتذعذع ، قال النابغة  
غشيت لها منازل مقويات تذعذها مذعذعة جنوب

باب العين والطاء

( ع ث ، ث ع )

ع ث :

العُثّة السوسة • عثت العُثّة الصوف تعثّه عثّا أى

---

( ١ ) كر : كلمة " فتذعذع " ساقطة •

في مضيئه اِذالم يقصد الرُسى م قال اِرؤبة :  
لما رأونا عَظَظت عَظَظا نبلهمو وصدقوا الوعظا  
ويقال في أشال العرب : لاتعظني وتعظظ ، أى  
اتعظ أنت ودع مَو عَظتى \* والعَظ الشدة في  
الحرب ، كانه من عض الحرب إياها ، ولكن يفرق  
بينهما لاختلاف الوصفين ٢ ، قال الشاعر :

بصير في الكريمة والعظاظ

وتقول : عَظَّته الحرب بمعنى عَضَّته \* والرجل الجبان  
يُعَظَظ عن مقاتله إذا نكص عنه ، قال المجاج :  
وعَظَظ الجبان والزينى

أراد الكلب الصينى \*

( ١ ) هذا البيت ساقط من بنى وتو \*

( ٢ ) كر "الوضعين" \*

( ٥ ١ )

ولم يستمر في كلامه • والعتت الطويل التام

من الرجال ، وأنشد :

لما <sup>رأيت</sup> مودنا عظيمًا قالت أريد العتت الذكرا

فلا سقاها الوابل الجورا إلتها ، ولا وقاها العرا

تغ :

العتة أن يحيا الرجل بكلامه ويتردد آمن على أو

حصر • يقال : ما الذي تعتعه ؟ فتقول : الحق •

وبه شبه ارتطام الدابة في الرمل ، قال الشاعر :

يتعت في الغبار إذا علاه ويحشر في الطريق المستقيم

---

باب العين والظاء

( ع ظ ) مستعمل فقط

عظ :

المعظة :- نكوص الجبان ، والاقواء السهم وأرتعاشه

---

( ١ ) من هنا الى آخر البيتين ساقط من بغداد وتو •

والدَّعْدَعُ الرَّجُلُ الْقَصِيرُ \* وَالرَّاعِي يُدْعِدِعُ بِطَخَارِ  
 الْغَنَمِ إِذَا قَالَ لَهَا ( دَاع دَاع )<sup>(١)</sup> فَإِنْ شَتَّتْ  
 جَرَّتْ وَنَوَّتْ ، وَإِنْ شَتَّتْ سَكَّتْ عَلَى تَوْهْمِ الْوَقْفِ \*  
 والدَّعْدَعُ حَيَّةٌ سَوْدَاءُ تَأْكُلُهَا بَنُو فِزَارَةَ ، وَتَجْمَعُ  
 الدَّعَادِعُ<sup>٢</sup> \* والدَّعَاعَةُ نَمْلَةٌ ذَاتُ جَنَاحَيْنِ ، شَبِهَتْ بِتِلْكَ الْحَيَّةِ \*

١  
 ١٣

### بَابُ الْعَيْنِ وَالْتِاءِ

( ع ت ، ت ع )

عَتَّ :

الْعَتَّ : رَدَّكَ الْقَوْلَ عَلَى الْإِنْسَانِ مَرَّةً بَعْدَ مَرَّةٍ \*  
 تَقُولُ : عَتَّتْ قَوْلَهُ عَلَيْهِ أَعْتَهُ عَتًّا \* وَيُقَالُ عَتَّتَهُ  
 تَعَتَّتَا \* وَتَعَتَّتَ فُلَانٌ فِي الْكَلَامِ تَعَتَّتَا تَرَدَّدَ فِيهِ

( ١ ) كَرَّ دَع دَع \* وَلَكِنْ وَجَدْتُ بِالْأَلْفِ فِي بَغْدَادٍ ، تَوَّ ، مَدَّ \*  
 ( ٢ ) " وَتَجْمَعُ الدَّعَادِعُ " سَاقِطَةٌ مِنْ كَرَّ ، وَلَكِنَّهُ زَادَ " فِزَارَةَ " ، وَكَذَلِكَ  
 فَقَرَأَ الْبَاقِيَةَ " .

دَعَّ :

دَعَّه يَدْعُهُ ، الدَّعَّ دَفَعَ ، أَيْ جَفَوهُ \* وَفِي التَّنْزِيلِ  
الْعَزِيزُ " فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ " أَيْ يَعْتَفُ بِهِ  
عُنْفًا شَدِيدًا دَفَعًا وَانْتِهَارًا ، أَوْ لَمْ يَدْفَعْهُ  
حَقُّهُ وَصَلَّاهُ ٢ ، قَالَ :

أَلَمْ أَكْفِ أَهْلَكَ فَقْدَانَهُ إِذَا الْقَوْمُ فِي الْمَحَلِّ دَعَّوْا الْيَتِيمَ  
وَالدَّعْدَعَةُ تَحْرِيكُكَ جَوَالِقًا أَوْ مَكِيلًا لَتَكْثُرَ ٣ ، قَالَ لَبِيدُ :  
الْمُطْعَمُونَ الْجَفْنَةُ الْمُدَّعْدَعَةُ وَالضَّارِبُونَ الْهَامَّ تَحْتَ الْخِيضَةِ  
وَالدَّعْدَعَةُ أَنْ يَقَالَ لِلرَّجُلِ إِذَا عَشَرَ : دَعَّ دَعَّ ،  
أَيْ قَمَّ ، قَالَ رَوْبِةُ :

وَأِنْ هُوَ الْعَاثِرُ قَلْنَا دَعْدَعًا لَهُ وَعَالَيْنَا بِتَنْعِيشِ لَعَا  
وَالدَّعْدَعَةُ عَدُوٌّ فِي بَسْطَعٍ وَالتَّوَاعُ ، قَالَ :  
أَسْعَى عَلَى كُلِّ قَوْمٍ كَانَ سَعِيهِمْ أَوْسَطَ الْعَشِيرَةِ سَعِيًّا غَيْرَ دَعْدَاعٍ

---

(١) عِبَارَةُ "الدَّعَّ دَفَعَ" سَاقِطَةٌ مِنْ كَرٍّ \*  
(٢) تَفْسِيرُ الْآيَةِ هَكَذَا سَاقِطٌ مِنْ بَغْدٍ وَتَوَّ ، وَقَدْ اكْتَفَتْ  
النَّسَخَتَانِ بِكَلِمَةِ "أَيْ يَدْفَعُهُ" \*  
(٣) كَرٍّ "لَيْسَ كَثْرَةً" \*  
\* \* \*

والعداد احتياج وجع اللدغ ، وذلك اذا  
تمت له سنة منذ يوم الدغ هاج به الالم ،  
وكان اشتقاقه من الحساب من قبل عدد الشهور  
والأيام ، كان الوجع يعد ما يمضي من السنة  
فاذا تمت عاودت اللدغ ، ولو قيل عادته  
لكان صوابا ، وفي الحديث " ما زالت أكلة خيبر  
تعاودني ، فهذا أوان قطع أبيي " اي اتراجعني  
ويعاودني ألم أسما في أوقات معلومة ، قال الشاعر :  
يلاقى من تدگر آل سليم كما يلقى السليم من العدا  
وقيل : عدا السليم ان تعد سبعة ايام ، فان منعت  
رجوت له البقرة ، واذا لم تمض قيل : هو  
في عداه .

به . بعضهم بعضاً من المكارم وغير ذلك من الأشياء  
 كلها . والعدة ما يعد لأمر يحدث ، فيدخل له .  
 وأعدت الشيء هيأته . والعد مجتمع الماء ،  
 وجمعه أعداد ، وهو ما يعدّه الناس ، فالأعد عد ،  
 وموضع مجتمعه عد ، قال ذو الرمة :

دعت مئة الأعداد واستبدلت بها

حناظل آجال من العيش خذل

ويقال بنو فلان ذوو عد وفيض يخنى بهما ١ .

ويقال : كان ذلك في عدان شبابه وعدان ملكه ،

وهو أفضله وأكثره ، قال العجاج :

ولي على عدان ملك محتضر

قال : واشتقاقه من أن ذلك كان مهياً معداً ، وقال :

والملك يحبو على عدانه ٢

( ١ ) كر " يخنى بهما ذوى ثروة " .

( ٢ ) بخد و تو وضع كل من البيتين مكان الآخر .

## باب العين والدا ل

( ع د ع )

عَدَّ

عَدَّتْ الشَّيْءَ عَدًّا حَسْبَتَهُ وَأَحْصَيْتَهُ<sup>١</sup> ، قَالَ عَزَّ وَجَلَّ  
 "إِنَّمَا نَعُدُّ لَهُمُ عَدًّا" يَعْنِي أَنَّ الْأَنْفَاسَ تُحْصَى

إِحْصَاءٌ وَلَهَا عَدَدٌ مُسْلُومٌ \* وَفُلَانٌ فِي عِدَادِ الْمَالِحِينَ  
 أَيْ يَحُدُّ فِيهِمْ \* وَعَدَّه فِي بَنِي فُلَانٍ إِذَا كَانَ دِيْوَانَهُ  
 مُعْهِمًا \* وَعِدَّةُ الْمَرَاةِ أَيَّامُ قُرُوءِهَا \* وَالْعِدَّةُ  
 جَمَاعَةٌ قَلَّتْ أَوْ كَثُرَتْ \* وَالْعَدُّ مُصْدَرٌ كَالْعَدَدِ \*  
 وَالْعَدِيدُ<sup>٢</sup> الْكَثْرَةُ \* وَيُقَالُ : مَا أَكْثَرَ عَدِيدَهُ \* وَهَذِهِ  
 الدَّرَاهِمُ عَدِيدٌ هَذِهِ إِذَا كَانَتْ فِي الْعَدَدِ مُثْلَهَا \*  
 وَانْهَمُ لِيَتَعَدَّوْنَ عَلَى عَشْرَةِ آلَافٍ أَيْ يَزِيدُونَ فِي  
 الْعَدَدِ \* وَهُمْ يَتَعَدَّدُونَ إِذَا اشْتَرَكُوا فِيْمَا يَحُدُّ

(١) هَاتَانِ الْكَلِمَتَانِ سَاقِطَتَانِ مِنْ بَغْدٍ وَتَو \*

(٢) كَثُرَ بَغْدٍ وَتَو " الْعِدَّةُ " \*

(٣) مِنْ هُنَا إِلَى كَلِمَةِ " وَيُقَالُ " سَاقِطٌ مِنْ كَر \*



والعَطَطة تتابع الأصوات واختلافها في الحرب .  
وهي أيضا حكاية أصوات المَجَّان إذا غلبوا فقالوا  
" عيط عيط " ، فإذا صاحوا بها وأراد قائل

أن يحكى كلامهم قال : هم يُعططون وقد عسطعوا ٢ .

طع :

الطعطة حكاية صوت اللاطع والناطح والمستطق  
إذا ألصق لسانه بالغار الأعلى ، ثم لطع من  
طيب شىء يأكله ، أو كأنه أكله ، فذلك الصوت  
الطعطة ، والطعع السطعن من الأرض .

( ١ ) هذه العبارة وردت ناقصة في بغداد وتو هكذا :  
" والعططة حكاية " وما بين هاتين الكلمتين

ساقط .

( ٢ ) تو " فيحكا نحو قولهم " ، وفي كر " وذلك  
إذا غلب قوم قوما يقال : هم يعططون " .

زعزعة فتزعزع • والريح تُزعزع الشجر ونحوه ، قال :  
فوالله لولا الله لارب غيره لززع من هذا السرير جوانبه

### باب العين والطاء

( ط ع ، ع ط )

عَطَّ :  $\frac{1}{12}$

العَطَّ شق الثوب طولا أو عرضا من غير بينونة ،  
عططت الثوب شقته • وجذبت بثوبه فاعط ، قال أبو النجم :  
كأن تحت درعها المنسعط شطا رميت فوقه بشط ،  
إذا بدا منها الذي تغطى

وقال ساعدة بن جوبة :

بضرب في القوانس ذي قروع وطعن مثل تعطيط الرها ط

( ١ ) كر " عططت الثوب شقته ، شدد للكثرة ، والانعطاء  
الانشقاق ، وانعط هو " •

غلبني . ويقال : أُعْزِرُ عَلَىٰ بَإِ أَصَابَ فُلَانًا أَى  
 أَعْظَمَ عَلَىٰ ١ ، ولا يقال أُعْزِزْتُ \* والمطر يُعْزِرُ  
 الأرض تعزيرا إذا ٢ لبدها . ويقال للوابل  
 إذا ضرب الأرض السهلة فشدها حتى لا  
 تسوخ فيها الرجل ، قد عَزَّزَهَا ، وقد أُعْزِزْنَا فيها  
 أَى وقعنا فيها \* والعَزَازُ أرض صلبة ،  
 ليست بذات حجارة ، لا يعلوها الماء ، قال الراجز ٢  
 يروى العزاز أَى سيل فائض

وقال العجاج :

من الصفا القاسى ويدعن الغنادر ويهمرن ما انهمر

زَعَّ :

الزَعْرَةُ تحريك الشئ ع لثقله وتزيله ، زَعَرَهُ

- ( ١ ) كر " أُعْزِزْتُ بِمَا أَصَابَ فُلَانًا أَى عَظُمَ " \*  
 ( ٢ ) هنا اضطراب فى تو ، كر : ففى تو " قال الراجز ويروى العزاز  
 أَى سيل فائض " ، وأما كر فقد طبعها هكذا " قال الراجز :  
 يروى العزاز - - - - ( كلمات لا تقرا )  
 أَى سيل فائض " \*

حتى لا يكاد يوجد من قلته ، يعزّ عِزّة ، وهو عزيز  
 بين العزازة • وملك أعز أي عزيز ، قال الفرزدق :  
 إن الذي سمك السماء بنى لنا بيتا دعائه أعز وأطول  
 والعزاء السنة الشديدة ، قال العجاج :

ويعبط الكرم في العزاء إن طرقا

وقيل : هي الشدة • والعوزر الشاة الضيقة الإحليل  
 التي لا تدّر ، فتحلبها بجهدك ١ ، ويقال : قد تعزّزت ٢ •  
 وعزّ الرجل : بلغ حد العز • ويقال : إذا عزّ أخوك  
 فهنّ ، واعتزّ بفلان تشرف به • والمُعَازَة : المغالبة  
 في العزّ • وقوله تعالى " وَعَزَّيْنِي فِي الْخَطَابِ " أي

- ( ١ ) كر " التي لا تدّر بحلبة حتى تحلب بجهد " •  
 ( ٢ ) كر " ويقال : قد اعزت وتعزّزت " • ولكنّ ما في  
 التهذيب يفيد أن ( العين ) استعمل في هذا المعنى " تعزّزت " فقط ،  
 قال الأزهري ص ٨٧ " --- " وقد اعزت اذا  
 كانت عزوزا ، وقال في العين يقال تعزّزت •

أَي شَابًا قَوِيًّا • وَعَنْ عَمْرِو : أَنَّ الشَّهْرَ قَدْ  
تَسَعَّسَ أَفْلُو صَمْنَا بَقِيَّتَهُ • وَيُرْوَى تَشَحُّشٌ ، وَالْأَوَّلُ  
أَصَحُّ وَأَفْصَحُ •

---

### بَابُ الْعَيْنِ وَالزَّاءِ

( ع ز ، ز ع )

عَزَّ :

الْعِزَّةُ لِلَّهِ تَبَارَكَ وَتَعَالَى ، وَاللَّهُ الْعَزِيزُ ، يُعِزُّ  
مَنْ يَشَاءُ ، وَيُذِلُّ مَنْ يَشَاءُ ، مَنْ اعْتَزَّ بِاللَّهِ أُعِزَّهُ اللَّهُ •  
عَزَّ الشَّيْءُ جَا ( ع عَزَّ ٢ ) مَعَ كُلِّ شَيْءٍ إِذَا قُلَّ

---

(١) كَر " وَعَنْ عُمَرَانَ : الشَّهْرُ — الْخ " وَقَدْ اشْتَبَهَ  
عَلَيْهِ ، وَعِبَارَةُ التَّهْذِيبِ ص ٨٤ " وَفِي حَدِيثِ عَمْرِو  
أَنَّهُ سَافَرُ عَقِبَ رَمَضَانَ الْخ " •

(٢) وَرَدَّتْ هَذِهِ الْعِبَارَةُ غَيْرَ وَاضِحَةٍ هَكَذَا " جَا مَعَ كُلِّ شَيْءٍ " ،  
وَيُمْكِنُ قِرَاءَتُهُمَا " جَا مَعَ كُلِّ " أَوْ " جَا مَعَ كُلِّ " •

والأعساس • والمعس : المطلب • والعس القدح  
 الضخم ، ويجمع على عساس وعسة • وعسح  
 موضع • والعساس من أسماء الذئب ، ويقع على  
 كل سبع إذا تعسح وطلب الصيد بالليل •  
 والعسوس ناقة تضرب برجلها فتصب اللبن •  
 وقيل : هي التي إذا أثيرت للحليب شت ساعة  
 ثم طوّفت ثم حلبت ، درت •

---

سح :

والعس والعسوس

السَّعْسَعَةُ الاضطراب من السكر • تسعس الانسان  
 كبر وتولى حتى يهرم ، قال رؤبة :  
 قالت ولم تأل به أن يسمعا يا هند ما أسرع ما تسعسا  
 من بعد ما كان فتى سرعرا

---

(١) مرفى باب الشين انه بالشين والسين •

الابل صَاصِجْ أَى نَادَة مُتَفَرِّقَة فِى وَجْوه شَتَّى •  
 وَصَعَصَعَة بِن صُوحَان : سَيِّدٌ مَعْرُوفٌ مِنْ رِجَال  
 عَلِيٍّ بِن أَبِي طَالِبٍ •

### بَابُ الْعَيْنِ وَالسَّيْنِ

( ع س ، س ع )

عَسَسَ :

عَسَسَتِ السَّحَابَةُ أَى دَنَتِ مِنَ الْأَرْضِ لَيْلًا فِى  
 ظِلْمَةٍ وَبَرْقٍ • وَعَسَسَ اللَّيْلُ أَقْبَلَ وَدَنَا ظِلَامُهُ مِنْ  
 الْأَرْضِ ، قَالَ فِى عَصَصَةِ السَّحَابَةِ :

فَعَسَسَ حَتَّى لَوْ يَشَاءُ إِذَا دَنَا كَانَ لَهُ مِنْ نَارِهِ مُتَقَبِّسٌ  
 وَيُرْوَى "لَكَانَ" • وَالْعَسَّ نَفْضُ اللَّيْلِ عَنْ أَهْلِ الرِّيْمَةِ •  
 ( عَسَّ يَعْسُ عَسًّا فَهُوَ عَاسٌّ ، وَبِهِ سَمِيَ الْعَسَسُ الَّذِى  
 يَطُوفُ لِلْمُلْطَانِ بِاللَّيْلِ ،<sup>(٢)</sup> وَيَجْمَعُ الْعَسَاسُ وَالْعَسَسَةُ

(١) هَذِهِ الْكَلِمَةُ سَاقِطَةٌ مِنْ بَغْدٍ وَتَوْ • (٢) مَا يَبِينُ الْقَوْسَيْنِ سَاقِطٌ مِنْ كَر

ضَعَّ :

الضَّعْضَعَةُ : الخضوع والتذلل ، وضععه الهمّ افتضعض ،

قال أبو ذؤيب :

وتجلدى للشامتين أريهم أنتى لريب الدهر لا أتضعض

وفى الحديث " ما تضعض امرؤ لآخر ، يريد به عرض

الدنيا ، إلا ذهب ثلث دينه " يعنى : خضع ونذل .

باب العين والصاد

( ع ص ، ص ع )

عَصَّ :

العَصَصَ أصل الذئب ، ويجمع عُصُوصَ وعَصَاعِصَ ،

قال رؤبة :

توصل منها بامرئ القيس نسبة كميل نيط فى طول العسيب العصاعى

صَعَّ :

الصَّعَصَعَةُ التفريق ، صمصعهم فتمصعوا ، وذهبت



الشجر • وتقول : كلب عَضُوض ، وفرس عَضُوض •

وتقول : برئت إليك من العِضاض والنِّفار والخراط

والحران والشماس • والعَض : الرجل السَّيء الخلق ، قال :

ولم أأك عَضًا في النداءى ملوِّماً

والجمع أَعْضاض • والعِض العِضاة ، وهي الشجر

الشائك ٢ • وبنو فلان مُعَضُّون أي يرعون العِض ،

وإبل مُعَضَّة : ترعاه ، وشارسة ترعى الشرس ،

وهو ما صغر من شجر الشوك ٣ • والعِض النوى

المعرضوخ تعلقه الابل ، قال الأعشى :

من سِراة الهجان صلبها العِضٌّ ورعى الحنى وطول الحيال

وطول الحيال إلاّ تحمل الناقة • والتعضوض ضرب

من التمر أسود ، شديد الحلاوة ، موطنه هجر وقراها •

١ من هنا إلى " والجمع أَعْضاض " ساقط من بغداد ، ومضطرب في تو •

٢ بغداد " والعِض الشجر " • ( ٣ )

٣ هذه العبارة ساقطة من بغداد و تو •

وقال :

يعطون من شعشاع غير مسودن

أى غير قصير \* وأشعت الشمس أى نشرت شعاعها

وهو ما ترى كالرماح ، ويجمع على شُعْ وأشعة .

وشُعاع السنبِل سفاء ما دام عليه يابسا ، قال ابو النجم :

لمّة قفر كشعاع السنبِل

وتطائر القوم شعاعا أى متفرقين ، قال سليمان :

وطائر الجفافة الخواة العمور ن شعاعا تفرق أديانها

أى عمور عن دينهم \* ولو ضربت على حائط قصبا

فطارت قطعاً قلت : قعد تفرقت شعاعاً ، قال :

لطار شعاعاً رمحه وتشققا

باب العين والضاد

( ع ض ، ض ع )

عَضّ :

العَضّ : الشد بالاسنان ، والعَضّ العضة ، وهى

عزفت بأعشاش وما كنت تعزف وأثكرت من حدراء ما كنت تعرف  
 فأعشاش اسم موضع \* وفي الحديث " نهى عن  
 تعشيش الخبز " وهو أن يترك منقدا حتى يتكرج ،  
 ويقال : عَشَّ الخبز أى تَكَرَّج . وقول العرب :  
 عَشَّ ولا تغتر ، أى عَشَّ إياك هنا ولا تطلب  
 أفضل منه ، فملك لا تجده ، ويفوتك هذا ،  
 فتكون قد غررت بمالك .

### شع :

شععت الشراب مزجته ، قال عمرو بن كلثوم :  
 مشعشة كآن الحَصَّ فيها إذا ما الماء خالطها سخينا  
 يعنى أنها مزوجة \* ويقال للشريدة الزلقاء :  
 شععتها بالنزيت إذا سخبها به \* والشَّعْشَعُ  
 والشَّعْشَاعُ والشَّعْشَعَانُ : الطويل العنق من كل شيء ،  
 قال العجاج :

تحت حجاجى شدقم مضبور فى شعشان عنق مسجور

وقال آخر :

لعمرك ما ليلى بورها عشنق ولا عشة ، خلخالها يتحقق  
والرجل يعش<sup>9</sup> المعروف عشا ، ويسقى سجلا عشا أي  
قليلًا نذرا ريكًا<sup>١</sup> . وعطية معشوشة : قليلة ، قال :  
يسقين لاعشا ولا ممردا

وقال رؤوبة :

حجاج ، ما نيلك بالمعشوش ولا جدى وبلك باللطشيش  
المعشوش : القليل في المعش : المطلب ، والمعش  
بالسين لغة فيه ، قال الأخطل :

محفرة لا ينكه السيف وسطها إذا لم يكن فيها معش لطالب  
واعشته عن أمره أي أصجلته ، وكذلك إذا ما  
تأذى بمكانك فذهب كراهة قربك ، قال الفرزدق يصف قطاة :  
ولو تركت نامت ولكن أعشها أذى من قلاص كالحنى المعاطف  
الحنى القوس ، وقول الفرزدق :

قال يصف الناقة ١

يتبعها ذو كدنة جرائض لخشب الطلح هصور هائض

بحيث يعتش الخراب البائض

قال : البائض ، وهو ذكر \* فان قال القائل : الذكر

لا يبيض ، قيل له : في البيض سبب ، ولذلك جعله

بائضا ، على قياس والد بمعنى الأب ، وكذلك

البائض ، لان الولد من الوالد ، والولد والبيض

في مذهبه شىء واحد ١ \* وشجرة عشة : دقيقة

القضبان ، متفرقتها ، وتجمع عشات ، قال جرير :

فما شجرات عيمك في قریش بعشات الفروع ولا ضواحي

العيص منبت خيار الشجر \* وامرأة عشة ورجل عش ،

دقيق عظام اليدين والرجلين ، وقد عَشَّ يَعِشُّ عُشُوشًا ،

قال العجاج يصف نعمة ٢ البدن :

أمر منها قصباً خدلجاً لا قفراً عشا ولا مهتجاً

---

(١) تو " والولد والبيض بنون " \* (٢) كر " ناعمة " .

( ٤ )

أ نعت قرماً بالهدير عجيبيجا

وعجعت بالناقة : ضمنتها الى الشيء \*

جج :

ججعت الإبل حرّكتها للإناخة ، قال الأغلب :

عود إذا ججج بعد الهب جرجر في حنجرة كالجب

وججعت بالرجل : حبسته في مجلس سوغ \* والججاج

من الأرض معركة الأبطال ، قال أبو ذؤيب :

فأبد هن حتوفهن فهارب بد ماء أو بارك متجمع

---

باب العين والشين

( ع ش ، ش ع )

عش :

العش ما يتّخذه الطائر في رؤوس الأشجار للتفريخ ،

ويجمع عششة \* وأعشش الطائر إذا اتخذ عشا ،

## باب العين والجيم

( ع ج ، ج ع )

عَجَّ :

الْعَجَّ رَفَعَ الصَّوْتَ ، يُقَالُ : عَجَّ يَعْجُ عَجًّا وَعَجَّجًا .

وفى الحديث " أَفْضَلُ الْحَجِّ الْعَجُّ وَالشَّجُّ " فالعَجُّ

رَفَعَ الصَّوْتَ بِالتَّلْسِيَةِ ، وَالشَّجُّ صَبَّ الدَّمْعُ ، يَعْنِي

الذَّبَائِحُ ، قَالَ وَرَقَةُ بْنُ نَوْفَلٍ :

وَلَوْ جَافَى الَّذِي كَرِهْتَ قَرِيْشَ وَإِنْ عَجَّتْ بِكُنْهَافِ عَجَّجًا

وَقَالَ السَّجَّاجُ :

حَتَّى يَعْجَّ تَحْتُنَا مِنْ عَجَّجَا

وَالْعَجَّاجُ الْغُبَارُ • وَالتَّعْجِيجُ إِصَابَةُ الرِّيحِ الْغُبَارَ ،

وَفَاعِلُهُ الْعَجَّاجُ وَالْمُعْجَاجُ ، تَقُولُ : عَجَّجْتُهُ الرِّيحَ

تَعْجِيجًا ، وَعَجَّجْتُ الْبَيْتَ دُخَانًا حَتَّى تَعْجِجَ ، أَيْ امْتَلَأْ

بِالدُّخَانِ • وَالْبُخَيْرُ يَعْجِجُ فِي هَدِيرِهِ عَجَّجًا وَعَجًّا ، قَالَ :

---

 (١) كَرَّ " عَجَّجْتُهُ " ، وَهُوَ تَصْغِيفٌ بِدَلِيلِ الْمَصْدَرِ يَحْدَهُ .

الذكر الخبيث من السعالى ، قال الراجز يذكر امرأة وزوجها :  
 كأنها وهو إذا استبأ معا غول تداهى شرسا عككعا  
 كع :

رجل كع ، كاع ، بالتشديد ، وقد كع يكع كعوًا : إذا  
 تلغأ<sup>١</sup> وجبن ، قال :

وانى لكّرار بسيفى لدى الوغى إذا كان كع القوم للرحل لازما  
 وأكعته الفرق عن ذلك ، فهو لا يمضى فى حزم ولا  
 عزم ، وهو العاجز الناكس على عقيه . وكعكة الخوف  
 تجرى مسجى الإكعاع ، قال :  
 كعكته بالرجم والبجة  
 والكعك الخبز اليابس ، قال :

يا حبذا الكعك بلحم مشرود وخشكتان مع سويق معقود  
 ويقال : أعك الرجل عن هذا معكة ، إذا حبسه عن وجهه .

---

(١) كر " يكاكا " .



قال الساجع "إذا طلعت العذرة ، لم يبق بعمان  
 بسرة ، ولا لأكار بيرة ، وكانت عكة على أهل البصرة<sup>١</sup>  
 وتجمع عكاكا • والعكة رملة حيث طلعت عليها  
 الشمس • وحرّ عكيك ، ويوم عكيك ، أى شديد  
 الحرّ ، قال طرفة :

تطرد القرّ بحرّ صادق وعيك القيط ان جاء بقرّ  
 وعيك الصيف : إذا جاء بحرّ مع سكون الريح • وعك  
 ابن عدنان أبو معدّ ، وهو أبو قوم باليمن<sup>٢</sup> • والعكوك  
 الرجل القصير المنز، المقتدر الخلق ، الى القصر يكون •  
 والمسعك - شدّد الكاف - من الخيل : الذى  
 يجرى قليلا فيحتاج الى الضرب • والعكنكج :

---

(١) كر : قفل القوس وسط كلام الساجع عند كلمة " بيرة " ،  
 ولعله اشتبه عليه هذا لعدم وجود علامات الترقيم  
 فى أكثر المخطوطات العربية •

(٢) كر : " وهو اليوم فى اليمن " ، تو " وهو القوم فى  
 اليمن " •

والقُصْع طائر أبيض بياض وسواد ، طويل المنقار  
والرجلين ، ضخما من طيور البر ، يظهر أيام الربيع ،  
وينذهب في الشتاء . وقَصِيقَان اسم جبل بالأهواز ،  
تحت منه الأساطين ، في حجارته رخاوة ، بنيت  
منه أساطين مسجد البصرة . ويقال للمنزول قد  
صار عظاما : يتحقق من هناله ١ ، والرعد يُحقق بصوته .

### باب العين والكاف

( ع ك ، ك ع )

عك :

العُكَّة عكَّة السفن ، أصغر من القربة ٢ ، وتجمع  
عكك وعكك . والأكَّة - لغة في العكة - فورة  
شديدة في القيظ ، تجعل الهزة بدل العيسن ،

( ١ ) كر " عظاما ما يتحقق " .

( ٢ ) هكذا في كر ، مد ، وفي بنجد " الصفيوة من القرب " ،

وفي تو " الصخر من القربة " .

وذلك أن المذوغ يوضع في يديه <sup>١</sup> شيء من الحلى  
 حتى يحركه فيسلى عنه الفم ، ويقال ، يمنع النوم  
 لكلا يدب فيه السم فيقتله \* ورجل قعقعا نى ،  
 إذا شئ سمعت لمفاصل رجليه تنقععا \*  
 وحمار قعقعا نى ، إذا حمل على النخيلة أصك لحبيه ،  
 والقعقاع مثل القعقعا نى ، قال رؤبة :  
 ساقى لحيمى قعقعا نى الصلق قعقعة المحور خطاف الحلق  
 والأسد ذوقعاقع ، إذا شئ سمعت لمفاصله صوتا ،  
 قال مستم بن نيرة يرثى أخاه مالكا :

ولا برم تهدى النساء لمرسه إذا القشع من برد الشتاء تنقععا  
 والقعاقع ضرب من الحجارة يرمى بها النخل  
 لتشر من ثمرها \* والقعقان ضرب من التمر \*

---

(١) يقصد شرح البيت الأسبق \* (٢) كر ، مذ " العانة " \*

أى بعد الحقيق \* والعقق طائر طويل الذيل ،  
أبلق ، وجمعه عقائق \*

قح :

القحاع : ماء مر غليظ ، ويسجمع أقحّة \*  
وأقحّ القوم إقحاعا ، إذا حفروا فوقوا على  
قحاع \* والقحّاق : الطريق من اليمامة إلى  
الكوفة ، قال ابن أحمسر :

ولمّا أن بدا القحّاق لحت على شرك تناقله نقالا  
والقحقة حكاية صوت السلاح والقرسة ولحلى أو الجلود  
اليلبسة ، والخطاف والبكرة ، قال المناينة :

يسهد من نوم الحشاع سليمها لحلى النلاء فى يديه قعاقح  
القعاقح جمع قعقة \* وقال :

إنا إذا خطّا فنا تفعقعا وصرت البكرة يوما أجفعا

---

( ١ ) بخد وتو " صوت الحلى " \*

فأصيحنا فيها على خير موطن بعيد بين فيها من عقوق ومأثم

وقال آخر :

إِنَّ الْبَنِينَ شَرَّ أَرْهَمِ أَمْثَالِهِ مِنْ عَقِّ وَالِدِهِ وَبَرِّ الْأَبْعَدِ

وقال أبو سفيان بن حرب لحزمة - سيد الشهداء -

يوم أحد ، حين مرّ به وهو مقتول " ذق ، عَقِّ "

أى ذق جزاء ما فعلت يا عاق ( لانك قطعت رحلك

وخالفت آباءك (١) والمعقّة والحقوق واحد ، قال النابغة :

أحلام عاد وأجسام مطهرة من المعقّة والاقات والاثم

والعقيق خرز<sup>٢</sup> أحمر ، ينظم ويتخذ منه الفصوص ،

الواحدة عقيقة \* والعقيق واحد بالحجاز ، ( كأنه

عَقَّ أى شقّ ، غلبت عليه الصفة غلبة الاسم ،

ولزمته الألف واللام ، لانه جعل الشىء ( بطينه<sup>٣</sup> )

قال جرير :

فهيها تهيها ت الحقيق وأهله وهيها ت خلّ بالحقيق نواصله

(١) ما بين القوسين سياق من بخد ، ومكانها بياض فى تو \*

(٢) كر " جنز " \* (٣) سياق من بخد .

ونوى العَقوق نوى هَشَّ لَيْن ، رخو المضغمة ،  
تعلفه الناقة العَقوق إلطافا لها ، فلذلك أضيف  
إليها ، وتأكله العجوز ، وهى من كلام أهل البصرة ،  
ولا تعرفه الأعراب فى بواديها ، وعققة البرق  
ما يبقى فى السحاب من شعاعه ، وجمعه العقائق ،  
قال عمرو بن كلثوم :

بسم من قنا الخطى لدن وبيض كالعقاقى يجتلينا  
وانعق البرق إذا تسرب فى السحاب ، وانعق  
الغبار إذا سطع ، قال رؤبة :

إذا الغبار المستطار انعقا

قال أبو عبد الله : أصل العَقَّ الشَّقَّ ، وإليه يرجع  
عُقوق الوالدين ، وهو قطعهما ، لأنَّ الشَّقَّ والقطع  
واحد ، يقال : عَقَّ ثوبه إذا شقَّه . عَقَّ والديه  
يُعَقِّهما عَقًّا وعُقوقًا ، قال زهير :

أذلك أم أقب البطن جاب عليه من عقيقته عفاء  
وقال امرؤ القيس :

يا هند لا تنكحى بومة عليه عقيقته أحسبا  
ويقال : أَعَقَّتِ الحَامِلُ ، إذا نبتت العقيقة على  
ولدها في بطنها ، فهي مُعَقٌّ وعَقوق ، وجماعة  
العَقوق : العُقُق ، قال رؤبة :

قد عتق الأجدع بعد رق بقارح اوزولة مُعَقٌّ  
وقال :

وسوس يدعو مخلصا رب الفلق سرا وقد أَوَّنَ تاوين العُقُق  
وقال أيضا :

كالهروى انجاب عن ليل البرق  
طير عنها النسر حولي العُقُق

وجماعة العَقَّة : العَقَق ، قال عدى بن زيد فى  
العَقَّة أى العقيقة :

صخب التعشير نهام الضحى ناسل عَقَّتْهُ مثل الأسد

## باب العين مع القاف

( ع ق ، ق ع )

عَقَّ :

قال الخليل : العرب تقول : عَقَّ الرجل  
 عن ابنه إذا ذبح شاة وحلق عقيقته ، وتسمى  
 الشاة التي تذبح لذلك عَقِيقَةً ، قال ليث : توفر  
 أعضاؤها ، فتطبخ بماء وملح وتطعم الساكين .  
 وفي الحديث : " كل امرئ مرتين بعقيقته " ، وفي  
 الحديث : " أن رسول الله ( ص ) عَقَّ عن الحسن  
 والحسين بزنة شعرهما ورقاً " . والعَقَّة : العقيقة ،  
 وتجمع عَقَقًا . والعَقِيقَةُ : الشعر الذي يولد الولد  
 به ، وتسمى الشاة التي تذبح لذلك عَقِيقَةً ،  
 يقع اسم الذبح على الطعام ، كما وقع اسم  
 الجزور التي تنقع على النقيعة ، وقال زهير في العقيقة :



وتقول ( : حيعل ، يحيعل ، حيعلة ، وقد أكثرت من

الحيعة ) أى من قولك " حى على " \* وهذا

يشبه قولهم : تعبشم وتعبقس الرجل ، ورجل

عبشمى وعبقسى ، يريدون من عبد شمس ، ومن

عبد قيس ، فأخذوا من كلمتين متعاقبتين كلمة ،

واشتقوا فعلا ، قال :

وتضحك منى شيخة عبشمية كأن لم ترى قبلى أسيرا يمانيا

نسبها الى عبد شمس ، فأخذ العين والباء من " عبد "

وأخذ الشين والميم من " شمس " ، وأسقط الدال

والسين ، فبنى من الكلمتين كلمة ، فهذا من

النسب وهو من الحجة <sup>١</sup> ، كقولهم " حيعل حيعة "

فانها مأخوذة من كلمتين ( حى وعلى ) \* وما وجد

من ذلك فهذا بابه ، وإلا فان العين مع هذه الحروف ،

الغين والهاء والحاء والخاء مهملات \*  


---

( ١ ) بغداد " وهذا من الحجة " \*

## حرف العين

---

### الثاني الضاعف

باب العين مع الهاء والحاء والخاء والغين  
قال الخليل بن أحمد <sup>١</sup> لا إن العين لا تأتلف مع  
الحاء في كلمة واحدة لقرب مخرجيهما ، إلا أن  
يشتق فعل من جمع بين كلمتين ، مثل " حتى على "  
كقول الشاعر :

ألا رب طيف منك بات معانق إلى أن دعا داعي الصباح فحيلا  
يريد ( داعي الفلاح ) ، أو كما قال الآخر :  
فبات خيال طيفك لي غنيقا إلى أن حيعل الداعي الفلاحا  
وكما قال الثالث :

أقول لها ودمع العين جارٍ ألم يحزنك حيعة النادى  
فهذه كلمة <sup>٢</sup> جمعت من " حتى " ومن " على " ،

---

( ١ ) في كر زيادة " رحمه الله " ( ٢ ) يريد كلمة " حيعل " .

القسم الأول  
الثنائى الصحيح

---

حرف العين  
مع بقية الحروف الصحاح

قال الخليل :-

بدأنا في المؤلفات بالعين<sup>١</sup> ، ونضم إليه ما  
بعده ، حتى نستوعب كلام العرب : الواضح والغريب ،  
وبدأنا بالمضاعف لأنه أخف على اللسان ،  
وأقرب مأخذا للمتفهم .

---

( ١ ) كر " في المؤلفات من العين " ، وفي بغداد و تو  
في مؤلفنا هذا بالعين " .

---

والكلمة الخماسية تنصرف على مائة وعشرين وجهًا ، وذلك  $\frac{1}{7}$   
 أن حروفها وهي خمسة أحرف تضرب في وجوه الرباعي  
 وهي أربعة وعشرون حرفًا فتصير مائة وعشرين وجهًا \* يستعمل  
 أقله ، ويلغى أكثره \* وهي نحو : سفرجل ، سفرلج ،  
 سفجلر ، سفجلر ، سجرفل ، سجرلف ، سرفجل ، سرفجل ،  
 رسفجل ، سرفج ، سلفرج ، سجرفل ، سرفلج ، سرفلج ، سجرفل ،  
 سلفجر ، سفلجر ، سرجلف ، سلجرف ، سجرلف ، سرجلف ، سلفجر ، وهكذا \*  
 وتفسير الثلاثي الصحيح : أن يكون ثلاثة أحرف ، ولا  
 يكون فيها واو ولا ياء ولا ألف في أصل البناء ، لأن  
 هذه الحروف يقال لها حروف العلل \* فكلما سلمت كلمة  
 على ثلاثة أحرف من هذه الحروف فهي ثلاثي صحيح ، مثل :  
 ضرب ، خرج ، دخل \* والثلاثي السعته مثل : ضرا ،  
 ضرى ، ضرو - وخلا ، خلى ، خلو ، لأنه جاء مع الحرفين  
 (الصحيحين <sup>٢</sup>) ألف أو واو أو ياء ، فافهم \* قال النابيل :

---

( ١ ) كر " جامع الحرفين " \* ( ٢ ) زيادة للتوضيح \*

قال الليث : قال الخليل : -

اعلم أن الكلمة الرباعية المضاعفة تتصرف على وجهين

نحو : قد ، دق ، والكلمة الثلاثية تتصرف على

ستة أوجه ، وتسعى مسدوسة ، وهى نحو :

ضرب ضرب ، براض براض ، بضر بضر ، رضب رضب ، رطب رطب ،

والكلمة الرباعية تتصرف على أربعة وعشرين وجهاً ،

وذلك أن حروفها وهى أربعة أحرف تضرب فى وجوه

الثلاثى الصحيح وهى ستة أوجه ، فتصير أربعة

وعشرين وجهاً ، يكتب مستعملها ، ويلغى مهملها ،

وذلك نحو : عبقر ، يقوم منه :-

عقرب ، عبرى ، عقبر ، عبقر ، عرقب ، عربق ،

قعرى ، قعبر ، قعبر ، قعبر ، قعرب ، قعرب ، قعرب ،

رعب ، رعبق ، رعب ، رعب ، رعب ، رعب ، رعب ،

بعرى ، بعرق ، بعبر ، بعقر ، بعقر ، بعقر ، بعقر ،

لأن مبدأها من ذلق اللسان ، وهو تحديد طرفيه  
 كذلق السنان • والقاء والباء واليم شفوية ،  
 وقال مرة " شفوية " ، لأن مبدأها من الشفة •  
 والياء والواو والألف والهزة هوائية ، في حيز  
 واحد ، لأنها لا تتعلق بها شيء • فنسب كل حرف  
 الى مدرجته وموضعه الذي يبدأ منه •  
 وكان الخليل يسمى اليم مطبقة ، لأنها  
 تطبق الفم اذا نطق بها • فهذه صورة الحروف  
 التي ألفت منها العربية ، على الولا ، وهي تسعة  
 وعشرون حرفاً : -

ع ح ه<sup>١</sup> خ غ ، ق ك ، ج ش ض ، ص س ز ،  
 ط د ت ، ظ ن ث ، ر ل ن ، ف ب م ،  
 فهذه الحروف الصحاح • وا ي ع<sup>٢</sup> ، فهذه  
 تسعة وعشرون حرفاً ، منها أبنية كلام العرب •

- ( ١ ) هذا الحرف ساقط من تو •  
 ( ٢ ) في النسخ الثلاث " والهزة " ولكن اثبتناها هكذا ( ع )  
 لتناسب مع تعداد الحروف •

ثم الراء واللام والنون في حيز واحد \* ثم القاء  
 والباء والميم في حيز واحد \* ثم الألف والواو  
 والياء في حيز واحد \* والمهزة في الهواء ،  
 لم يكن لها حيز تنسب إليه \*

قال الليث : قال الخليل :-

فالعين والحاء والهاء والخاء والغين حلقية ،  
 لأن مبدأها من الحلق \* والقاف والكاف لهويثان ،  
 لأن مبدأهما من اللهاة \* والجيم والشين والضاد  
 شجرية ، لأن مبدأها من شجر القم ، أي مخرج القم \*  
 والصاد والسين والزاء أسلية ، لأن مبدأها من  
 أسلة اللسان ، وهي مستدق طرف اللسان \* والطاء  
 والقاف والذال نطعية <sup>١</sup> ، لأن مبدأها من نطع  
 الفار الأعلى \* والظاء والثاء والذال لثوية ،

---

(١) تو " نطقته " \*



قال الخليل : فأقصى الحروف كلها العين

ثم الحاء ، ولولا بحة في الحاء لأشبهت العين .

لقرب مخرجيهما من العين . ثم الهاء ، ولولا

هتة - وقال مرة " همة " - لأشبهت الحاء <sup>١</sup> ، لقرب

مخرج الهاء من مخرج الحاء . فهذه ثلاثة أحرف

في حيز واحد ، بعضها أرفع من بعض . ثم الغاء

والغين في حيز واحد . حلقية كلهن <sup>٢</sup> . ثم القاف

والكاف لهويّتان ، والكاف أرفع . ثم الجيم والشين

والضاد في حيز واحد . ثم الصاد والسين والزاع <sup>٣</sup>

في حيز واحد . ثم الطاء والذال والتاء في حيز

واحد . ثم الظاء والذال والتاء في حيز واحد .

( ١ ) كر " وقال مرة ولولا همة الهاء لأشبهت الحاء " .

( ٢ ) يريد كل المجموعة السابقة : ع ، ح ، ه ، خ ، غ .

( ٣ ) هو ما نسميه اليوم " الزاي " .

أناخ لمّا كان مخفّفا حسن إخراج الحرف المعتل<sup>١</sup>  
 منه وتضاعف الحرفين الباقيين في ( تنخنخنا تنخنخنا ) ،  
 ولمّا ثقل قويت<sup>٢</sup> الواو ، فثبتت في ( التّوْخ ) .

قال الليث : قال الخليل : —

في<sup>١</sup> العريّة تسعة وعشرون حرفا : منها خمسة  
 وعشرون حرفا صحاح لها أحياز ومخارج ، وأربعة  
 أحرف هوائية وهي : الواو والياء والألف  
 اللّينة ( والهمزة<sup>٢</sup> ) . فأما الهمزة فسّيت حرفا  
 لأنها تخرج من الجوف ، فلا تقع في مדרجة من  
 مدارج الحلق ، ولا من مدارج اللسان ، ولا  
 من مدارج اللهاة ، إنما هي هاوية في الهواء  
 فلم يكن لها حيز تنسب إليه إلا الجوف .

( ١ ) كلمة " في " ساقطة من كر .

( ٢ ) هذه الكلمة ليست مثبتة في النسخ التي بأيدينا ، ولكن  
 الهمزة قد عدّت فيما بعد ضمن الأربعة الهوائية .

وقد خففتها في ( الصلصل ) • فالشقل مدد ، والمضاعف

ترجيع ، وتخفف <sup>١</sup> فلا تنفذ للتصريف حتى تتضاعف

أو تثقل ، على ما وصفت لك • ويجيء منه كثير

مختلفا ، نحو قولك : صر الجندب وصرصر الأخطب

صرصرة • فكأنهم توهّموا في صوت الجندب المدد ،

وفي صوت الأخطب ترجيعا ، ونحو ذلك كثير مختلف •

وأما ما يشتقون من المضاعف من بناء الثلاثي المعتل فنحو

قول العجاج :

ولو أنخنا جمعهم تنخنخوا

وقال في بيت آخر :

لفحلنا إن سره التنسوخ

ولو شاء قال في البيت الأول " ولو أنخنا جمعهم

تنسوخوا " ولكنه اشتق ( التنوخ <sup>٢</sup> ) من تنسوخناها

فتنوّخت ، واشتق ( التنخنخ <sup>٣</sup> ) من أنخنا ، لأن

(١) بذر و تو " يخف " ، كر " تخفيف " •

(٢) في البيت الثاني • (٣) في البيت الأول •

والكاف إذا التقا فبدي بالضاد <sup>١</sup> قيل ( ضك )

وكان تأليفا لم يحسن في أبنية الأسماء والأفعال

الآن مفصّلا بين حرفيه بحرف لازم أو أكثر ،

نحو : الضك والضحك ، وما شابه ذلك • وهو

جائز في المضاعف ، نحو : الضكضاكة من النساء ،

فالمضاعف جائز فيه كل غث وسمين ، من المفصول

الاعجاز والصدور <sup>٢</sup> وغير ذلك • والعرب تشتق في كثير

من كلامها أبنية للمضاعف من بناء الثلاثي المشغل

بحرفي التضعيف <sup>٣</sup> ، ومن الثلاثي المعتل • ألا ترى

أنهم يقولون : صل اللجام ، يصل ، صليلا •

فلو حكيت ذلك قلت ( صل ) تمد اللام وتثقلها <sup>٤</sup> ،

(١) بفد " اقتداء بالضاد " ، كر " فبد في بالضاد " •

(٢) كر " الفصول والاعجاز " ، تو " الفصول والاعجاز " •

(٣) يقصد الثلاثي في اصطلاح النحويين ، الذي يشمل (صل)

فإنها تتألف من ( ص ل ل ) ، أما المعاجم التي اتبعت طريقة

الخليل فتعدّ نحو هذا المثال ثنائيا مضاعفا •

(٤) المراد امتداد الصوت باللام ، وهو تضعيفها الناتج عن تشديدها •

فتدخل في وجه التصريف ، فتكون منها \*

والضعف في البيان <sup>١</sup> ما كان حرفاً عجزه

مثل حرفي صدره ، وذلك بناءً يستحسنه العربي ،

فيجوز فيه جميع <sup>٢</sup> ما جاء من الصحيح والمعتل ،

ومن الدلق والشفوي والعتسما ، وينسب إلى الثنائي

لأنه يضاعفه \* ألا ترى أن الحكاية يحكى فيها

جرس اللجام فيقول " صلص اللجام " <sup>٣</sup> وان شاء

قال " صل " فيخفف مرة اكتفاء بها ؟ وان شاء

اعادها مرتين أو أكثر من ذلك ، فيقول " صل صل صل "

فيتكلف من ذلك ما بدا له \*

ويجوز في حكاية الضاعف ما لا يجوز في

غيرها من تأليف الحروف ، ألا ترى أن الضاد

( ١ ) معنى البيان هنا الكلام \* ( ٢ ) هذه الكلمة ساقطة من بغداد وتو \*

( ٣ ) ورد هنا اضطراب : ففي بغداد " ألا ترى أن الحكاية يحكى فيها الحاكى

صلصلة اللجام " وفي تو " ألا ترى الحكاية يحكى " ، كر " ألا ترى في نقل

حكاية جرس اللجام أن الحاكى يحكى صلصلة اللجام فيقول صلص اللجام \*

( ٤ ) " اكتفاء بها " ساقط من البلاد \*

فأما المؤلف فعلى ما وصفت لك ، وهو نزر قليل \*  
 ولو كان ( الهعخع ) من الحكاية لجاز في قياس  
 تأليف بناء العرب وان كانت الخاء بعد العين <sup>١</sup> ،  
 لان الحكاية تحتل من بناء التأليف ما لا يحتل  
 غيرها ، لما يريدون من بيان المحكى \* ولكن لما  
 كان ( الهعخع ) فيما ذكر بعضهم اسماً خاصاً ولم  
 يكن بالمعروف عند أكثرهم ، ولا سيما عند أهل العلم  
 والنظر منهم رُدّ فلم يقبل <sup>٢</sup> .

وأما الحكاية المضاعفة فهي مثل الصلصلة \*

والزلزلة بمنزلة الصلصلة ، لأنهم يتوهمون في حسن  
 الحركة ما يتوهمون في جرس الحكاية نفسها ،

( ١ ) بغداد " الهاء بعد العين " ، والخليل يشير بهذا الى

القانون الصوتي الذي سيذكره في باب ( ع ) من عدم اجتماع ( ع ، خ ) \*

( ٢ ) بغداد " فرّد ولم يقبل " \* ( ٣ ) وردت هذه العبارة مضطربة ،

ففي بغداد " فانها بمنزلة الصلة والزلة " ، وفي تو " فانها بمنزلة العتلة

والزلزلة " ، وفي كر " فانها بمنزلة الصلة فيتوهمون " \*

استحسنوا الهاء<sup>١</sup> في هذا الضرب من الحكاية للينها  
وهشاشتها ، إذ هي نفس لا اعتياض فيها . وان  
كانت الحكاية المؤلفة غير معرّاة من حروف الذلق  
فلن يضطر ، كانت الهاء فيها أم لم تكن<sup>٢</sup> ، نسحو :  
الدقة وأشباهها . ولا تكون الحكاية مؤلفة  
حتى يكون حرف صدرها موافقا لحرف صدر ما ضم  
إليها<sup>٣</sup> ، كأنهم ضموا ( ده ) إلى ( دق )  
فألفوا بينهما ، ولولا ما جاء من تشابه الحرفين  
ما حسنت الحكاية بهما ، لان الحكايات الرباعيات  
لا تخلو من ان تكون مؤلفة ( أو ) مضاعفة .

- 
- ( ١ ) كر " وانما استحسنوها " .  
( ٢ ) وردت هذه العبارة مضطربة ، ففي بند " كانت في  
الهاء أم لا " ، وفي تو " فيها الهاء أم لا تكن " ،  
وفي كر " كانت فيها أم لم تكن " .  
( ٣ ) كر " وعجزها موافقا لحرف عجز ما ضم إليها كأنهم ضموا  
دق إلى دق " ، وهذا غير مناسب لان الكلام الآن في  
الحكاية المؤلفة ، أما المضاعفة مثل " ددق " فستأبى .

فإذا ورد عليك شيء من ذلك فانظر ما هو

تأليف كلام العرب ، وما ليس من تأليفهم ،

نحو : فعسج وقعشج ودعشج ، فلا ينسب الى

العربية ولو جاء عن ثقة لم ينكر كلامه ، اذ

لم يسمع بها . ولكن ألفنا هذا البناء ليعرف<sup>١</sup>

صحيح بناء كلام العرب من الدخيل .

وأما ما كان من رباعي مبسط حكاية مؤلفة<sup>٢</sup>

نحو د ه د ق وأشباهه ، فان بناء الهاء والدالين المتشابهين

مع ( عدم<sup>٣</sup> ) لزوم العين والقاف مستحسن . وإنما

(١) تو " ولكن البناء ليعرف " ، كر " ولكن عانينا هذا البناء " .

(٢) يقصد ان يضع استثناء للقاعدة السابقة ، ويمكن تلخيصه هكذا :-

" يغتفر في الرباعي خلوه من حروف الذلق اذا كانت الكلمة

حكاية لبعض الاضوات " . والحكاية - كما سيذكر الخليل - على

نوعين : ١ - مضاعفة ، وتكون بتكرار مقطع واحد مرتين ،

نحو : تنم ، صلصل ، ٢ - مؤلفة ، نحو : د ه د ق .

(٣) زيادة لاستقامة المعنى .



وهذه الأحرف قد عرين من حروف الذلق ، فلذلك  
 نزن فقللن \* ولولا ما لزمهن من العين والقاف  
 ما حسن منهن حال ، ولكن العين والقاف لا  
 تدخلان في بناء إلا حسنتاه ، لأنهما أطلقا  
 الحروف وأضخما جرسا ، فاذا اجتمعتا أو احداهما  
 في بناء حسن البناء لنصاعتهما \* فان كان البناء  
 اسما لزمه السين أو الدال مع لزوم العين  
 أو القاف ، لأن الدال لانت عن صلابة الطاء  
 وكرازتها ، فحسنت ، وصارت حال السين بين  
 مخرج الصاد والزاء كذلك \* فمهما جاء من  
 بناء اسم رباعي منبسط معرى من الحروف الذلق  
 والشفوية ، فانه لا يعرى من أحد حرفي الطلاقة<sup>١</sup> ،  
 أو من كليهما ومن السين والدال أو احدهما ،  
 ولا يضر ما خالفه من سائر الحروف الصتم<sup>٢</sup> \*

---

(١) يريد " العين والقاف " .

(٢) هي ما تقابل " الذلقة والشفوية " .

من كلام العرب إرادة اللبل والتعنت .  
 وأما البناء الرباعي المنبسط<sup>١</sup> فالجمهور  
 الأعظم منه لا يحى من حروف الذلق أو بعضها ،  
 إلا كلمات نحو من عشر ، هي كالشوات ، ومن هذه  
 الكلمات : العسجد والعسطوس والقداخس  
 والدعشوقة والدهدقة والزهزقة وغيرها ، وهي  
 مفسرة في أماكنها . قال أبو أحمد حفزة بن  
 زرعة : هن كما قال الشاعر :  
 ودعشوقة فيها ترنح دهم تعشقتها ليلا وتحتى جلاهاق  
 وليس في كلام العرب دعشوقة ولا جلاهاق ولا كلمة  
 صدرها ( نر ) . وليس في شيء من الألسنة<sup>٢</sup> ضاد  
 غير العربية ، وما من لسان إلا والتتور فيه تتور .

---

( ١ ) يريد الذى لم يتكرر فيه أحد حروفه ، وهو بهذا  
 المعنى يقابل " المضاعف الثنائى " مثل " جعجع " .  
 ( ٢ ) الألسنة : اللغات ، والمراد التى كانت معروفة للعرب  
 فى ذلك الوقت .

( ١ ٢ )

الحروف حرف واحد أو اثنان أو فوق ذلك ،  
فاعلم أن تلك الكلمة محدثة مبتدعة ، ليست من كلام  
العرب ؛ لأنك لست واحدًا من يسمع من كلام  
العرب كلمة واحدة إلا وفيها من حروف الذلق  
والشفوية واحد أو اثنان أو أكثر .

قال الليث : قلت له : فكيف تكون الكلمة المولدة  
المبتدعة غير مشوبة بشيء من هذه الحروف ؟

قال : نحو ( الكعشج والخضعشج والكسهلج )  
وأشباههن ، فهن مولدات لا تجوز في كلام العرب ،  
لأنه ليس فيهن شيء من الحروف الذلق والشفوية ،  
فلا تقبلن منهن شيئًا وإن أشبه لفظهم وكلامهم ، فإن  
النحاريين منهم ربما أدخلوا على الناس ما ليس

---

( ١ ) تو ، " لأنك لست ترى واحدًا لن يسمع كلام العرب  
كلمة " ، كر " ترى أو تسمع واحدًا " .

( ٢ ) هذه العبارة مضطربة في كل النسخ ، ففي بغداد " فإن الجاورين  
بينهم ربما " ، وفي كر " فإن دخيل النجار يرميهم بها إذ ربما " ،  
وفي تو " فإن النحاري يرميهم " ، وهذا كله تحريف ، والنقول  
عن الخليل في ( الصاحي ) هو : " فإن النحاريين " .

ينحرفن عن ظهر اللسان انحراف الراء واللام والنون .  
 وأما مخرج الجيم والقاف والكاف ، فمن بين عكدة  
 اللسان وبين اللهاة في أقصى الفم . وأما مخرج  
 العين والحاء والخاء والظين فالحلق . وأما الهمةزة  
 فمخرجها من أقصى الحلق ، مهتوتة مضغوطة ، فإذا  
 رفعه عنها لانت ، فصارت الياء والواو والالف ،  
 عن غير طريقة الحروف الصراح .

فلما نلت الحروف الستة <sup>١</sup> ومثل بهن اللسان  
 وسهلت عليه في المنطق ، كثرت في أبنية الكلام ،  
 فليس شيء من بناء الخماسي التام يحرق منها أو  
 من بعضها . قال الخليل : فان وردت عليك  
 كلمة رباعية أو خماسية محررة من حروف الذلق  
 أو الشفوية ، ولا يكون في تلك الكلمة من هذه

---

( ١ ) لما انتهى من ذكر مقارنة مخارج حروف الذلق والشفوية  
 بخيرها ، ليوضح سهولتها على اللسان ، شرع يذكر القاعدة  
 المبنية على ذلك ، وهي : عدم خلو الرباعي والخماسي من أحد هذه الحروف .

وإنما سميت هذه الحروف ذلقا (شغوية<sup>١</sup>) لأن  
 لأن الذلاقة في المنطق إنما بطرف اسلة اللسان والشفتين،  
 وهما مدرجتا هذه الأحرف \* [والسته<sup>٢</sup>] منها ثلاثة  
 ذلقية، وهي : ر ل ن ، تخرج من ذلق اللسان  
 من طرف غار الفم ، وثلاثة شغوية ، وهي : ف ب م ،  
 مخرجها بين الشفتين خاصة \* لا تعمل الشفتان في  
 شيء من الحروف الصراح إلا في هذه الأحرف  
 الثلاثة فقط ، ولا ينطلق طرف اللسان إلا بالراء  
 واللام والنون \* وأما سائر الحروف فإنها ارتفعت ،  
 فجرت فوق ظهر اللسان من لدن باطن الثنايا ،  
 من عند مخرج القاع إلى مخرج الشين ، ليس للسان  
 فيهن عمل أكثر من تحريك الطبقتين بهن ، ولم

 $\frac{1}{6}$ 

(١) في النسخ الثلاث " هذه الأحرف الستة منها " بتداخل الجملتين .  
 (٢) زيادة يستدعيها السياق \*

رأيت يدك وهذه يدك وعجبت من يدك ، فتعرب الدال  
وتطرح<sup>١</sup> التنوين ، ولو كان التنوين هو الاعراب لم  
يسقط \* وأما قوله ( فموان ) انه جعل الواو - بدلا  
من الهاء - هي الذاهبة<sup>٢</sup> ، فيان الذاهبة هي هاء وواو ،  
وهما إلى جنب الفاء ، ودخلت الميم عوضا عنهما ،  
والواو التي في ( فموان ) دخلت بالخلط \* وذلك  
أن الشاعر يرى ميما قد أدخلت في الكلمة<sup>٣</sup> ، فيرى  
أن الساقط من ( الفم ) هو بعد الميم ، فيدخل الواو  
مكان ما يظن أنه سقط منه ويخلط \*  
قال الخليل : واعلم ان الحروف الذلق  
والشفويّة ستّة ، وهي : ر ، ل ، ن ، ف ، ب ، م .

- 
- ( ١ ) بخد " ولم تجد التنوين " \*  
( ٢ ) في النسخ الثلاث " جعل الواو بدلا من الذاهبة " \*  
( ٣ ) هذا كما في تو ، وفي كر " وذلك يرى ان الشاعر رأى ميما " \*  
وفي بخد " وذلك ان الشاعر رأى ميما " \*  
( ٤ ) كر ، تو " وا ، ن " وهو غير صواب \* .

و يوجد أيضا في الفعل كقولهم ( دُميت يده ) \*

فاذا شَيِّتَ الفم اقلت ( فموان ) كانت الذاهبة من

الفم الواو \* بل الفم أصله ( فوه ) كما ترى ،

والجمع أفواه <sup>١</sup> ، والفعل فاه يفوه فوها ، اذا فتح فاه للكلام \*

قال أبو أحمد حمزة بن زرعة : قوله " يد

دخلها التنوين " ، وذكر أن التنوين إعراب ، قلت :

بل الإعراب الضمة والكسرة التي تلزم الدال

من " يد " في ( مختلف ) الوجوه ، والتنوين يميز بين

الاسم والفعل <sup>٣</sup> ، ألا ترى أنك تقول ( تفعل )

فلا تجد التنوين يد دخلها ، وألا ترى أنك تقول :

( ١ ) ذكر أولا رأى غيره ، ثم اذكر ثانيا رايه ليدل عليه \*

( ٢ ) وجود اسم ابن زرعة وغيره ، من معاصري الخليل ممن

جاءوا بعده قليلا ، ينطبق مع الظاهرة التي سادت التأليف أول

عصور الاسلام ، خصوصا في القرنين الثاني والثالث الهجريين \*

فقد كان الرواة واللغويون يضيفون تعليقا تهم أو شروحوهم على الأصل

ومثل ( العين ) في ذلك كتب اخرى ككتاب ( النوادر ) لابي زيد <sup>١٣</sup> ٣ هـ -

( ٢ ) زيادة للايضاح \* ( ٣ ) تر " الاسم والفعل " ، كر " الاسم دون الفعل " \*

شدّ الهلّ وأرخه١ . فشدد اللام حين جعله اسماً .

قال : وقد تجيء أسماء لفظها على حرفين ،

وتألفها ومعناها على ثلاثة أحرف ، مثل : يد ،

دم ، فم ، وإنما ذهب الثالث لعلّة أنها جاءت

شواكن ، وخلفها سكون ، مثل : بيد بدم بضم ،

في آخر الكلمة . فلما جاء التنوين ثبت لانه

إعراب ، وذهب الحرف الساكن٢ . فإذا أردت

معرفة فاطلها في الجمع والتصغير ، كقولهم

( أيديهم ) في الجمع ، و ( يديّة ) في التصغير .

(١) في بغداد " وواخاه " ، وفي تو " وواخاه " ،

وفي كر " وواخه " . وكل هذا لا يناسبه السياق .

ومعنى العبارة هو : أن نطق ( هل لك ) يكون بادغام

اللامين ، وجعلهما لاما مشددة ، وهذا ما لا بد قد فعله

الليث حين السؤال . وقد لاحظ هذا أبو الدقيش ، فأراد

أن يمازج الليث بالتورية . إذ أن كلمة ( شدّ ) قد تعني

ال جذب أو التشديد . ومن هنا تظهر المقابلة بين ( شدّ ) و ( أرخ ) .

(٢) يريد الحرف المحتلّ في آخر كل من هذه الكلمات .



وحشيت الكلمة بالميم ، ووقف على الراء .  
 فأما ( زيد وكيد ) فالياء متعلقة لا يعتد بها ١ .  
 فان صيرت الثنائى ، مثل ( قد ، هل ، لو )  
 اسما أدخلت عليه التشديد ، فقلت : هذه ( لو )  
 مكتوبة ، وهذه ( قد ) حسنة الكتابة ، زدت  
 واوا على واو ، ودالا على دال ، ثم أدغمت  
 وشددت ، فالتشديد علامة الادغام والحرف  
 الثالث ، كقول أبى زبيد :

ليت شعرى وأين منى ليت إن ليتا وإن لىوا عناء  
 فشد ( لىوا ) حين جهله اسما . قال الليث :  
 قلت لأبى الدقيش : هل لك فى زبد ورطب ؟ قال :

---

( ١ ) مراده أن الياء ليست من الحروف الصحيحة ،  
 فهذه الكلمات محتلات الوسط . وهذا يوضح  
 أن معنى قوله " الاسم لا يكون أقل من ثلاثة  
 أحرف " هو الاسم الصحيح .

فيحتاج إلى ألف الوصل لتكون السلم<sup>١</sup> ، فافهم  
 إن شاء الله • واعلم أن الراء في  
 ( اقشعر واسبكر ) هما راءان ، أدغمت  
 إحداهما في الأخرى ، والتشديد علامة الادغام<sup>١</sup> ،  
 قال الخليل : وليس للعرب بناء في الأسماء  
 ولا في الأفعال أكثر من خمسة أحرف ، فمهما  
 وجدت زيادة على خمسة أحرف في فعل أو  
 اسم فاعلم أنها زائدة على البناء ، وليست من  
 أصل الكلمة ، مثل : ( قرعلانة ) إنما أصل بنائها  
 ( قرعل ) ومثل ( عنكبوت ) إنما أصل بنائها ( عنكب ) •  
 وقال الخليل : الاسم لا يكون أقل من ثلاثة  
 أحرف ، حرف يبتدأ به ، وحرف تحشى به الكلمة ،  
 وحرف يوقف عليه • فهذه ثلاثة أحرف ، مثل :  
 سعد وعمر ونحوهما من الأسماء ، بدئي بالعين<sup>١</sup> ،

---

( ١ ) يقصد في كلمة ( عمر ) •

نحو : عسر ، جمل ، شجر ، مبنى على ثلاثة أحرف •  
 والزباني من الأفعال ، نحو : دحرج ، هملج ،  
 قرطس ، مبنى على أربعة أحرف • ومن  
 الأسماء ، نحو : عقرب ، عبقر ، جندب ، وشبهه •  
 والخماسى من الأفعال ، نحو اسحنكل واقشعر ،  
 واسحنفر واسبكر ، مبنى على خمسة أحرف •  
 ومن الأسماء ، نحو : سفرجل ، همرجل ، شمرول ،  
 كنهيل ، قرعيل ، عقنقل ، قبحشر ، وشبهه •  
 والألف التى فى ( اسحنكل واقشعر واسحنفر واسبكر )  
 ليست من أصل البناء • وإنما دخلت هذه  
 الألفات فى الأفعال وأفعالها من الكلمات لتكون  
 الألف عمادا وسلما للسان إلى الحرف الساكن ،  
 لان اللسان لا ينطق ( ابتداء )<sup>(١)</sup> بالساكن من الحروف •

---

( ١ ) زيادة للإيضاح •  
 ٢ بقى تو " إلى البناء الساكن " ، وفى " إلى الحرف الساكن  
 لان حرف اللسان لا ينطق بالساكن •

وقلب الخليل ا ، ب ، ت ، ث ، فوضعها على

قدر مخرجها ، وهذا تأليفه :-

ع ح ه خ غ ، ق ك ، ج ش ض ،

ص س ز ، ط د ت ، ر ل ن ، ف ب م ،

و ا ي ع .

قال أبو معاذ عبد الله بن عائد : حدثني

الليث بن المظفر بجميع ما في هذا الكتاب .

قال ليث : قال الخليل : كلام العرب مبني

على الثنائي والثلاثي والرباعي والخماسي .

فالثنائي<sup>١</sup> على حرفين ، نحو : قد ، لم ، هل ، بل ،

لو ، ونحوها من الأدوات الأخر<sup>٢</sup> .

والثلاثي من الأفعال ، نحو قولك : ضرب ، خرج ،

دخل ، مبني على ثلاثة أحرف . ومن الاسماء ،

\_\_\_\_\_ :

(١) في تو " د " وهو غير صواب .

(٢) يريد الثنائي غير المضاعف . نحو هذه الأدوات

أو المضاعف نحو قد ، مع .

(٣) تو " من الأدوات والرجز " ، كر " الأدوات والحروف " .

فلما فاتته الحرف الأول كره أن يبتدئ بالثاني  
إلا بعد حجة ، واستقصاء النظر • فدبر ونظر  
إلى الحروف كلها ، وذاقها ، فصير أولها  
بأ لا ابتداء أدخل بها حرف منها في الحلق •  
وإنما كان ذواقه إياها أنه كان يفتح فاء  
بالألف ثم يظهر الحرف ، نحو : ا ب ، ا ت ،  
ا ث ، ا ح ، ا ج ، ا ع ، الخ • فوجد العين  
أدخل الحروف في الحلق فجعلها أول الكتاب ،  
ثم ما قرب منها ، الأرفع فالأرفع ، حتى أتى على  
آخرها وهو اليم •  
فإذا سئلت عن كلمة ، وأردت أن تعرف موضعها ،  
فانظر إلى حروف الكلمة ، فبها وجدت منها واحدا  
في الكتاب القديم ، فهي <sup>٢</sup> في ذلك الكتاب •

( ١ ) يقصد في الفصل الذي يسبق ، لانه قسم الكتاب فصولا ،

كل فصل يختص حرفا من حروف الهجاء •

( ٢ ) في بغداد ، وكر ؟ فهو " وما هنا انصب لانه يريد الكلمة •

## اللغة العربية

للخليل بن أحمد البصري

$$\frac{1}{Y}$$

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِاللّٰهِ نَسْتَعِذُّ وَ عَلَيْهِ نَتَوَكَّلُ ، فَهُوَ حَسْبُنَا وَنَعْمَ

• **الوكيل**

هذا ما ألفه الخليل بن أحمد البصري<sup>١</sup> من  
حروف : ا ، ب ، ت ، ث ، م ، ن ، ك ، هـ ، ح ، خ ، د ، ذ ، ر ، ز ، س ، ش ، ص ، ض ، ط ، ظ ، ع ، ف ، ق ، ك ، ل ، م ، ن ، هـ ، و ، ي ، أ ، إ ، ؤ ، ة ، حركاتها ، وألفاظهم ، فلا يخرج منها عنه  
شيء \* وقد أراد أن يعرف به كلام العرب  
في أشعارها وأشالها ومخاطباتها \* وألا يشد  
عنه شيء من ذلك \* فأعمل فكره فيه ، فلم  
يمكنه أن يبتدئ بالتأليف من أول ا ، ب ، ت ،  
ث ، وهو الألف ، لأن الألف حرف مسقط ،

(۱) - زاد کر " رحمة الله عليه "

كتاب العين  
فسي  
اللغة العربية

---

للخليل بن أحمد

---

المقدمة ومختارات من ابواب  
الكتاب المختلفة

---

الرموز المستعملة هنا :-

- |        |   |   |
|--------|---|---|
| ١- بخد | : | مخطوطة المتحف العراقي في بغداد  |
| ٢- تمو | : | " مكتبة جامعة توبنجن في ألمانيا   |
| ٣- مد  | : | " " الاسكوريال في مدريد (مختصر العين)   |
| ٤- كر  | : | القسم الاول المطبوع من العين ، الذي أخرجه<br>الآب أنستاس الكرملى ، بغداد ١٩١٤ م |